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RESEARCHES

INTO

CHINESE SUPERSTITIONS

By Henry Doré, S. J.

TRANSLATED FROM THE FRENCH

WITH NOTES, HISTORICAL AND EXPLANATORY

By M. Kennelly, S. J.

First Part

SUPERSTITIOUS PRACTICES

Profusely illustrated

Vol. II

T'USEWEI PRINTING PRESS

Shanghai

1915

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PREFACE.

This second volume of "*Researches into Chinese Superstitions*", deals with charms, spells, and what may be generally styled "*religious magic*". The "*charact*" or charm occupies a prominent part in all primitive ethnic religions, and especially in those that worship spirits, and instil into their followers a constant fear of ghosts and spectres. In the earliest times, the Chinese people, so far as we can glean from historical records, believed in *Shangti* 上帝, the Supreme Ruler, and worshipped beside him, though not on a footing of equality, the genii presiding over mountains and rivers, and the host of spirits that peopled the air (1). These spirits were considered to be some good and others bad. The former were deemed to protect man, and the latter to inflict evil, molest and injure him. The malignant influence of the bad spirits had to be checked and restrained, and the device adopted for this purpose was the charm. The charm is thus the principal means of commanding spirits, expelling, warding off and muzzling demons, ghosts and all kinds of spectres (2).

Antiquity of the charm. — Exorcising magic is, no doubt, very old in China, and probably born not much later than her belief in spectres, which is almost equivalent to saying that it is as old as her people (3). Some writers trace it back to *Hwangti* 黃帝, the legendary founder of the Chinese Empire, and who it is said lived 2697 years before the christian era. Others attribute it to *Lao-tze* 老子, the old or venerable philosopher, born B.C. 604, and founder of the system of philosophy and mysticism known as Taoism. Under the *Chow* 周 dynasty (B.C. 1122-249) it was customary for the "Son of Heaven", petty rulers and high officials, when visiting their

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(1) Wieger. Textes Philosophiques. The Supreme Being, p. 7. — Super-human beings, p. 15.

(2) De Groot. The Religious System of China, Vol. VI. p. 1025 (Spells and Charms). "Spells and charms are the principal expedients for commanding the *Shen* 神, for expelling and killing the *Kwei* 鬼, and for exercising influence over Heaven and Earth".

(3) De Groot. The Religious System of China. Vol. VI. Antiquity of Exorcism, p. 934.

States, to be preceded by exorcists and sorcerers armed with peach-rods and reeds, in order to protect them from spectral evils (1). Exorcising ceremonies were also performed against pestilence in Spring, and again in early Autumn (2). Evil spirits were then supposed to cause diseases, and the same belief prevails to-day among all classes. In the time of Confucius (B.C. 551-479), we have documentary evidence that the expulsion of demons and exorcising processions took place on a large scale. In the Analects (3), it is stated that when the fellow citizens of the Sage celebrated the great "*No*" 儺 ceremonies, he put on his court robes and stood on the Eastern steps. During the "*Yang*" 楊 ceremony, when the villagers were driving away pestilential influences, he likewise stationed himself on the Eastern steps (4). In these processions, verbal spells were chanted and used against spectres with intimidating threats and express commands to go away.

Under the *Han* 漢 dynasty (B.C. 206—A.D. 221), a thorough system of charms was evolved. These were principally due to *Chang Tao-ling* 張道陵, the first official head of the Taoist church, and styled by his followers grand "Heavenly master" *T'ien-shi* 天師. At the age of seven, he is said to have mastered all the writings of *Lao-tze* 老子, and later on to have received from him a complete knowledge of charms and spells. Having retired to the recesses of the "Dragon and Tiger mountain", *Lung-hu-shan* 龍虎山, in the province of *Kiang-si* 江西, he composed there a book on charms, endowed with wonderful efficacy for expelling demons and curing all diseases. His descendants have followed the same profession down to the present day. Popular Taoism is, in fact, a complete system of religious magic for expelling and killing evil spirits, ghosts and

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(1) "In front of the king, there were the sorcerers, and behind him the recorders". (*Li-ki* or Book of Rites. Legge's translation. Sacred Books of the East. Vol. XXVII. Bk. VII. *Li-yun* 禮運 § 4. p. 385).

(2) *Li-ki* or Book of Rites. Book IV. *Yüeh-ling* 月令. Legge's translation. p. 266-288.

(3) *Len-yü* or Confucian Analects. Legge's translation. London, 1872. Bk. X. Ch. 10 § 2. p. 180.

(4) These ceremonies were conducted with great uproar. Every house was searched to expel demons and drive away pestilence. Confucius stood on the steps to assure his own household gods disquieted, it would seem, by the noise.

spectres, and exercising influence over Heaven and Earth, whose regular order, *Tao* 道, is destroyed by these maleficent spirits (1).

Buddhists have also their own system of charms or "*Yoga*" (2), which has its "*Dharani*" (3) or formulas for removing "*Mara*" (4) and ensuring good to mankind. They have borrowed much from Taoists, hence the Reader will frequently find in this Volume a Taoist and Buddist charm placed beside each other, and producing an identical effect. Buddha's name is employed on these charms, and he is called the "light of the world" and the universal expeller of demons. They also bear the name of *Wei-t'o* 韋陀 (5), or the initial and final syllables of the mystic formula "*Om! mani padme hum*", oh! the jewel of creation in the Lotus (6).

Nature of charms. — To understand thoroughly the nature of the charm, it is necessary to set forth briefly the cosmic notions generally entertained by the Chinese. The old orthodox belief held all Nature to be animated. Confucianists, Taoists and Buddhists, all people the world with countless spirits, divided into two classes "*Shen* 神 and *Kwei* 鬼". The "*Shen*" are the intelligent, etherial part of the universe, spiritual energies, influences and breaths. They are beneficent, the protectors of man, and the authors of happiness. The "*Kwei*" belong to a low standard of spirits. They are evil-disposed, malignant, ever prone to violate the law and disturb the order of the universe. They generally perform in the world the leading part in the distribution of evil. They visit man with disease,

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(1) De Groot. The Religious System of China. Vol. VI. Ch. XII. p. 1025.

(2) Incantations accompanied by mysterious movements and distortions of the hands and fingers for magic purposes (Eitel. Sanscrit-Chinese Dictionary, p. 175).

(3) Charms and mystic formulas possessing magic powers. They are mostly couched in unintelligible jargon, the Chinese copies being generally mere transliterations of Sanscrit or Tibetan sounds (Eitel. p. 31).

(4) The personificatien of Evil. He assumes different forms to tempt and frighten men. In Indian mythology he is often represented with one hundred arms and riding on an elephant (Eitel).

(5) Transcription of *Veda*, a tulelary god borrowed from India and Tibet, and who watches over all Buddhist temples. Tutelary gods are peculiarly clever at overcoming the noxious influence of demons (Hackmann. Buddhism as a Religion, p. 213).

(6) That is the Lotus-flower is the symbol of the evolution of Buddhist worlds from eternal cosmic matter (Beal. A Catena of Buddhist scriptures from the Chinese, p. 11).

cause plagues and epidemics, produce poisonous breaths and influences, working at times in connection with the vicissitudes of the seasons. They even snatch away the souls of children and grown up persons, which, however, may be restored through animistic magic.

The "*Shen*" being good and protectors of man, and the "*Kwei*" evil and malignant, the Chinaman employs the former as allies and instruments in his struggle with the latter. Charms are the ingenious device adopted. These set to work divine powers, call down the "*Shen*" to receive sacrifice and bestow felicity, propitiate them, interest them in the welfare and happiness of man; they also command, expel and counteract the evil influences of demons, ghosts and spectres. Hence De Groot (1) describes charms as "mandates, orders, injunctions issued under seal, and painted or written with a cinnabar pencil. They are the principal means of commanding spectres, expelling and killing "*Kwei*". They help to catch, fetter, imprison, torture, drown, behead, kill, burn and roast all kinds of spectres and ghosts. By burning written charms, spirits are caught, imprisoned and tortured". The Chinese world of spirits is largely modelled after man's own image. They appear in human shape, have human passions, may be pursued, caught, warded off with weapons, and strange to say, may even be killed. When a "*Kwei* 鬼" dies, it becomes a "*Tsih* 斃", something so horrible that it terrifies all spectres when they see this character posted over a door in time of pestilence. The charm is therefore a device of religious magic, an instrument for reducing spectres to submission, disarming them, counteracting their evil influence, and preventing them from injuring man in his present and future life.

Power and variety of charms. — The system holds boundless sway over all minds in China, from the man in the street to the Confucian scholar and the ruler on the throne. This explains how they are used on a large scale and sold in vast numbers. Thousands wear them as amulets on their persons, they are posted up over

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(1) The Religious System of China. Vol. VI. Ch. 12, p. 1044 (The War against spectres).

doors, placed under the eaves of houses, attached to bed-curtains, worn in the hair, or put into a red satchel and suspended from the button-hole. They are also burnt, and the ashes mingled with wine, tea or hot water, are administered as a specific against bad influences, diseases and attacks from evil spirits (1).

The Chinese ascribe to them an enormous power. Thus, they call down gods (2) to receive sacrifice and bestow felicity; they promote happines here and hereafter; they procure a blissful old age. They confer benefits on man, a bountiful harvest, fair weather, sunshine and rain; they end snowfalls, droughts and famine. They protect buildings and houses from evil influences. They expel all kinds of spirits, demons and spectres; they preserve from epidemics and pestilence. They cure almost all diseases which the flesh is heir to, stomach-aches, headaches, dyspepsy, gastritis, diarrhœa, stitches in the side, sore eyes. They dispel sadness and anxiety in sickness. They bring back departed souls, or if impossible, improve at least their condition in the "world of shades". Stellar charms enjoy a reputation for conducing to a happy marriage, and promoting harmony between husband and wife.

All these marvellous effects are briefly set forth and illustrated by the Author in the present volume. How he secured such excellent specimens is indeed a marvel in itself. Some he obtained from pagan friends and acquaintances, from Taoist and Buddhist priests whom he accosted when visiting their temples. Others have been purchased in visiting shops dealing in superstitious objects. Among the collection thus obtained a selection was necessary, and it has been wisely made.

This second volume affords the Reader a novel and added insight into the psychology of the Chinese soul. It shows how the popular mind peoples the world with spirits, demons and spectres. The struggle with this spectral world constitutes chiefly the religion of

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(1) Doolittle. Social Life of the Chinese. Vol. II. Ch. 13. Charms and omens. p. 308. – Dennys. The Folk-Lore of China. p. 45 (Charms, spells, amulets).

(2) Heaven, the host of spirits, deified emperors, sages, culture heroes, the spirit presiding over the North Pole, the Commanders of the Celestial Army (Taoist), Lao-tze, Chang Tao-ling, Buddha, Veda etc.

the masses. The charm has been adopted as a device to rally the gods to the assistance of man, and help him to overcome the powers of evil. Such a worship has fostered among the people a spirit of interest and fear, much more than one of genuine respect and honour, as any one can see for himself when visiting a Chinese city-temple. It has also led to the grossest polytheism, and contributed much to the neglect of *Shang-ti* 上帝, the vague and faint notion which the primitive Chinese entertained of the Godhead.

M. Kennelly, S. J.

Sicawei College, Shanghai
September 8, 1915.

LIST OF FOREIGN WORKS

CONSULTED FOR THIS SECOND VOLUME.

Rudiments du Parler Chinois.	*L. Wieger, S. J.*
Textes Historiques.	*Id.*
Folk-Lore Chinois Moderne.	*Id.*
Synchronismes Chinois.	*M. Chang, S. J.*
The Folk-Lore of China.	*N. B. Dennys.*
Chinese Folk-Lore.	*J. Mc Gowan.*
Vegetarian Sects.	*G. Miles.*
China and Religion.	*E. H. Parker.*
Studies in Chinese Religion.	*Id.*
Chinese Buddhism.	*J. Edkins.*
Buddhism in China.	*S. Beal.*
A Catena of Buddhist Scriptures from the Chinese.	*Id.*
Four Lectures on Buddhist Literature in China.	*Id.*
Hand-Book of Chinese Buddhism.	*E. J. Eitel.*
Buddhism: Its Historical and Popular Aspects, in Three Lectures.	*Id.*
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Calendar of the Gods in China.	*Timothy Richard.*
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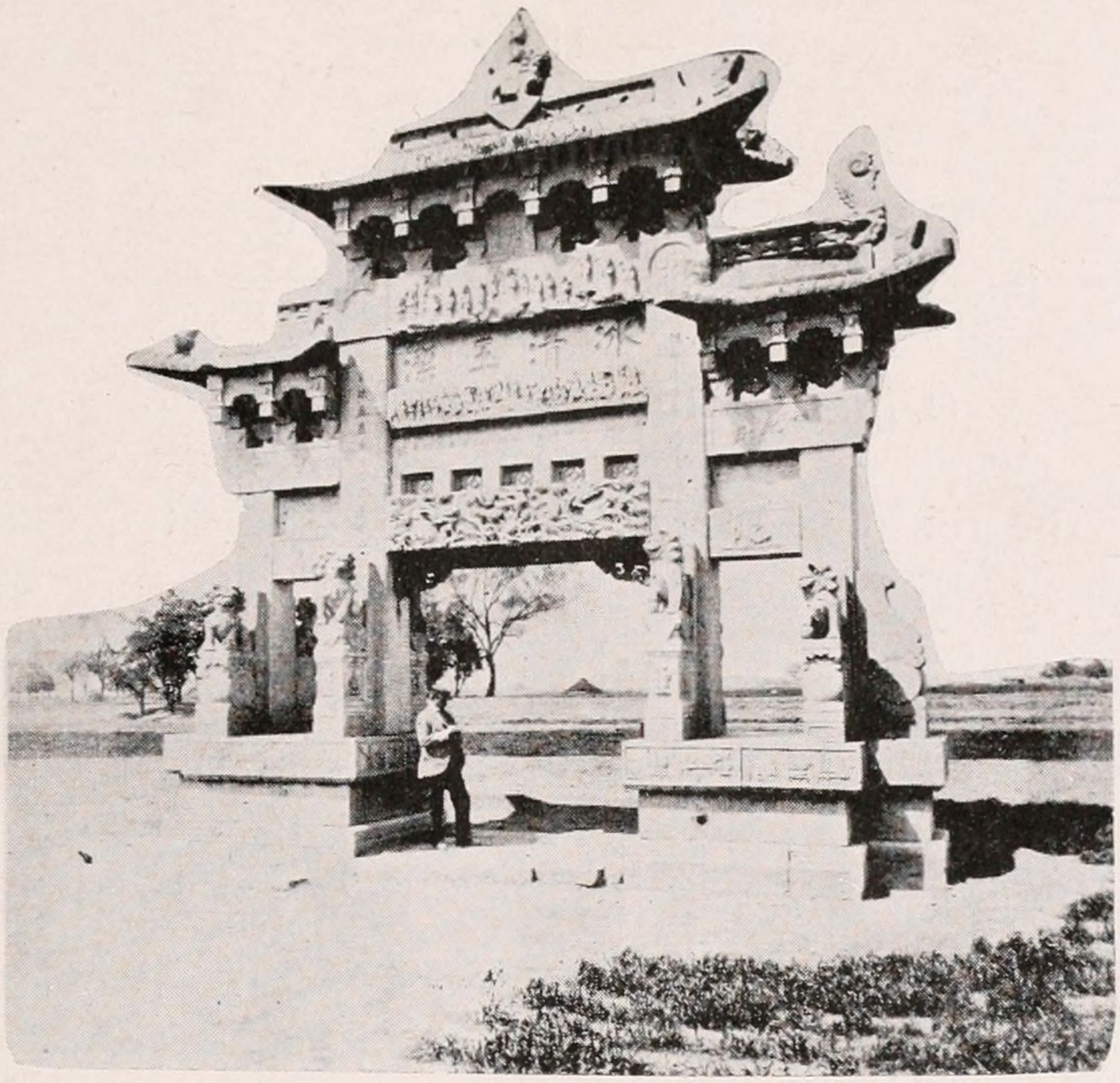

CHAPTER VI.

FOREWORD.

Healing charms, lucky charms, petition-charms etc.

Fu-luh 符 籙.

We collect into this chapter, under a general heading, written charms, *hwa-fu* 畫 符, petition-charms... and all kinds of magic scripts, devised by Buddhist monks, and especially by Taoist priests, *Tao-shi* 道 士, for the purpose of curing diseases, preventing or checking epidemics, expelling demons, counteracting evil influences, and obtaining the protection of the Gods in all human ills. As the misfortunes which befall men here below are countless, one may imagine the various devices, which these cunning folks, ever on the look out for gain, constantly invent. The drawing up of charms is one of the chief pursuits of Taoist priests, *Tao-shi* 道 士 (1). They have always some ready for every imaginable case, disease and condition, to which poor suffering mortals may be exposed.

(1) Taoism has a complete system of religious magic for expelling and killing "*Kwei*" 鬼 (evil spirits, ghosts and spectres), and exercising influence over Heaven and Earth, whose regular order "*Tao*" 道, is destroyed by these maleficent spirits. The making and use of charms and spells are inseparable from Taoist ritualism. Its so-called priests are not only wizards and magicians, but also quack-doctors, who compete strenuously with the profession in China. De Groot. The Religious System of China. Vol. VI. p. 1025 (Spells and Charms).

ARTICLE I.

CHARMS IN GENERAL.

Origin, nature, use and division.

During the reign of the Emperor *Shun-ti* 順帝, of the Eastern Han dynasty, *Tung-Han* 東漢 (1), *Chang Tao-ling* 張道陵 (2), the first official head of the Taoist magical church, and grand "Heavenly Master", *T'ien-shi* 天師, of the fraternity, composed in the mountain fastness of *Lung-hu-shan* 龍虎山 (the dragon and tiger mountain), in the province of *Kiang-si* 江西, a book on charms, endowed with wonderful efficacy for expelling demons, curing all diseases, and deceiving simple-minded folks. Those who invited him had to give him five bushels of rice, hence his nickname of "rice-grabber" *Mi-tseh* 米賊. The descendants of *Chang Tao-ling* 張道陵 follow the same profession, and bear the title of "Heavenly Master", *T'ien-shi* 天師 (3), as may be read in the "General Annals Revised", *Kang-muh tsih-lan* 綱目集覽 (4). A full account of the trade and its emoluments is given in the II[nd] Book of the life of *Chang Tao-ling* 張道陵.

At the present day, charms bestowed by the "Heavenly Master", *T'ien-shi* 天師, may be obtained at all Taoist monasteries. These

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(1) Shun-ti reigned A. D. 126-145. His Court was at Loh-yang 洛陽, in Honan, having been removed thither since A. D. 25, hence this part of the dynasty is known as the "Eastern Han".

(2) A. D. 34-156. Said to be born at T'ien-muh-shan 天目山, in Chekiang. At the age of seven, he mastered all the writings of Lao-tze. Refusing Imperial offers to go to the Court, he retired to the mountains of Szechw'an, and subsequently to those of Kiangsi, where he devoted himself to the study of mysticism and alchemy, and received from Lao-tze knowledge of charms and spells. He finally succeeded in discovering the elixir of life, and having swallowed a pill, ascended as an Immortal to the skies, being then aged 123 years. He is the head of the Taoist Church and his name is inscribed on all charms. Mayers. Chinese Reader's Manual. p. 10.

(3) The succession is perpetuated by the transmigration of the soul of Chang Tao-ling into the body of some youthful member of the family, whose heirship is supernaturally revealed as soon as the miracle is effected. Mayers. Ibid.

(4) See "General Annals Revised", Kang-muh tsih-lan 綱目集覽. 江西龍虎山. 張天師之始祖張道陵. 東漢順帝時. 造作符書. 治病惑民. 受其道者. 出米五斗。時稱米賊. 道陵子孫. 繼傳其法. 自號師君.

magic writings are suspended in the principal apartment of the house, and are reputed efficacious for warding off every evil influence. The petitioners kneel down respectfully and burn incense before them.

Buddhist monks deal also in magic charms. These are written on white, yellow, or red paper, and bear in vermilion ink the picture of the God *Wei-t'o,* 韋陀菩薩 (1). According to the work called *Fan-i-ming-i* 翻譯名義, *Wei-t'o* 韋陀 is a charm, and is advertised as such.

They pretend it has the power to ward off all evil influence. The seal employed in stamping it is made of peach-wood, and is multicoloured. Images of *Kiang T'ai-kung* 姜太公 (2), or of the God of Riches, *Tsai-shen* 財神, are printed on these charms. They are paid for in rice or money, hence called "the golden revenue derived from charms". In reference to this practice, the work known as *Wu Man-yun kiang-hsiang tsieh-wuh-shi* 吳曼雲江鄉節物詩, describes them in the following terms: "their cinnabar scrawling resembles the footprints of wandering ducks (that is, the quaint meanderings of their charms are like the footprints left on the dust after the passage of a flock of ducks); we have likewise their magic scrolls squirming like worms or snakes; whether people understand them or not, they require five bushels of rice, and thanks to these

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(1) Transcription of *Veda*, a tutelary God borrowed from India and Tibet. He is General, under the Four Great Kings or Devas, who watch over every Buddhist temple. His image is found in the Entrance Hall, behind Maitreya, the future Buddha. He is the God Protector of Buddhism, and is represented as a warlike, fierce figure, with sword in hand, which sometimes rests crosswise above the arms folded in prayer. Tutelary Gods are peculiarly clever at overcoming the noxious influence of demons. Hackmann. Buddhism as a Religion. p. 213 & 215.

(2) Chief Councillor to Wen Wang and his son in the 11th and 12th century B. C. (beginning of the Chow dynasty). He is said to have exercised authority over the spirits of the unseen world. Even Sze-ma Ts'ien speaks of him as having "marshalled the spirits". Hence the phrase, "*Kiang T'ai-kung tsai-tz'e*" 姜太公在此, Kiang T'ai-kung is here, often seen written upon doors to frighten away evil spirits. Giles. Biographical Dictionary. p. 135.

cunning devices, they can eat many a hearty meal" (1).

These documents show that the origin of charms may be traced back to the times of *Chang Tao-ling* 張道陵 (2), who used them as a means for extorting rice. The Taoist priesthood has ever followed in his footsteps, and trade in them to-day to earn a livelihood.

Buddhist monks, ever eager for gain, seeing that the business brought in money, imitated the Taoists. Preparing their ink-slabs and cinnibar pencils, they began to draw up their own charms, as fancy and caprice prompted them; intricate tracings or characters (letters) more or less ingeniously entwined, with the purpose of exhibiting the supposed efficacy of their wares. They then hawked them through towns and hamlets, distributing them to every one they met, proclaiming aloud their efficacy for warding off all kinds of evil influence and misfortune. The Chinese people, credulous in the extreme, took these offers seriously, and without further consideration accepted their scripts and suspended them in their homes.

Buddhist and Taoist priests, *Tao-shi* 道士, set forth as an argument in favour of their charms, the example which local officials follow, when they issue a proclamation, forbidding something or expounding a point of law. The people, seeing that it bears the official seal, do not dare resist it, as they know it comes from a lawful representative of the government. The same thing takes place with reference to charms. They are given out as emanating officially from such or such a divinity; malignant demons and evil genii tremble at the very sight of these divine mandates (3). Moreover,

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(1) Ts'ing-kia-luh 清嘉錄. 今俗人家. 以道院所送天師符. 粘貼廳堂. 謂能鎮惡. 肅拜燒香. 並有送自梵氏者. 亦以紅黃白紙. 用朱墨畫韋陀. 謂可鎮凶. 又有五色桃印綵符. 描畫姜太公財神. 受符者. 酬以錢米. 謂之符金. 吳曼雲江鄉節物詩云. 研將朱墨任鴉塗. 春蚓秋蛇認得無. 但乞人施五斗米. 全家飽食仗靈符.

(2) Charms existed as far back as the Han 漢 dynasty (B.C. 20 to A.D. 221), and were thoroughly in vogue in the fourth century of the christian era. De Groot. The Religious System of China. Vol. VI. p. 1035.

(3) Charms are orders, mandates, injunctions, issued under seal, and painted or written with a cinnabar pencil. They are the principal means of commanding spirits, expelling and killing "*Kwei*" 鬼. They help to catch, fetter, imprison, torture, drown, behead, kill, burn and roast, all kinds of spectres and ghosts. They call down Gods to receive sacrifices, and bestow felicity. De Groot. The Religious System of China. Vol. VI. p. 1044 (the war against spectres).

Fig. 66

Exorcising charm of marvellous efficacy.

they become powerless over families, who have recourse to the protection of these charms, for the root of the peach-tree, wherewith these seals are made, has the undisputed efficacy of putting all demons to flight.

Without going into further details, we give herewith a specimen of one of these scripts. The charm represented in the annexed illustration is of unrivalled anti-demoniacal power, and an infallible specific for warding off all evil. Beneath its all-powerful efficacy, the whole family is protected from every possible misfortune. The charm is hung up over the entrance to the principal apartment of the house, or may also be placed inside the door-way.

These protective charms are suspended in houses, placed over door-ways, attached to trees (1), and are even sometimes worn on the person, as amulets.

Foreigners may have probably noticed, without understanding their purpose, the huge tridents drawn with lime-water on city walls, or found on each side of the city gates, or even beside the doors and windows of private houses. These white tridents are charms endowed with magic power, and efficacious for driving away all malignant demons, who might venture into the city, or come near peoples' homes. Such charms can even everride Nature's laws, as when during prolongued drought, or a cruel epidemic, officials have them traced on walls, thus frustrating all evil influences, and restoring tranquillity and happiness among the people they govern.

Charms may be divided into various kinds, according to the purpose for which they are employed. Drawings are always in harmony with the colour of the paper, upon which they are written.

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(1) In Chinese philosophy, trees and shrubs possess souls as much as men and animals. *Shen* 神 trees cure men of mental and bodily infirmities (fortifying their vital force); *Kwei* 鬼 trees inflict evil. Demons house in some trees and emerge frequently; they are subdued by charms. To this day, the belief in tree-spirits dangerous to man is strong in China. De Groot. The Religious System of China. Vol. V. p. 663.

ARTICLE II.

EXORCISING CHARMS.

Pi-sieh 逼 邪.

These are reputed all-powerful against ghosts and demons, whom they put to flight. Annexed are two specimens thereof.

Exorcising charm.

Buddhist and Taoist priests, *Tao-shi* 道 士, burn these charms and the petition written on them, during the ceremony known as *Ta-tsiao* 打 醮, thanking the Gods for the deliverance of souls in Hades (1), and also during the ceremony called "Begging for Peace", *P'ing-ngan-hsiang* 平 安 香 (2). It is deemed an all-powerful specific for expelling from houses all maleficent demons, who molest and injure mortals. The name of the person for whose benefit the ceremony has been performed, as well as the date at which it has taken place, are written on the space left blank for that purpose.

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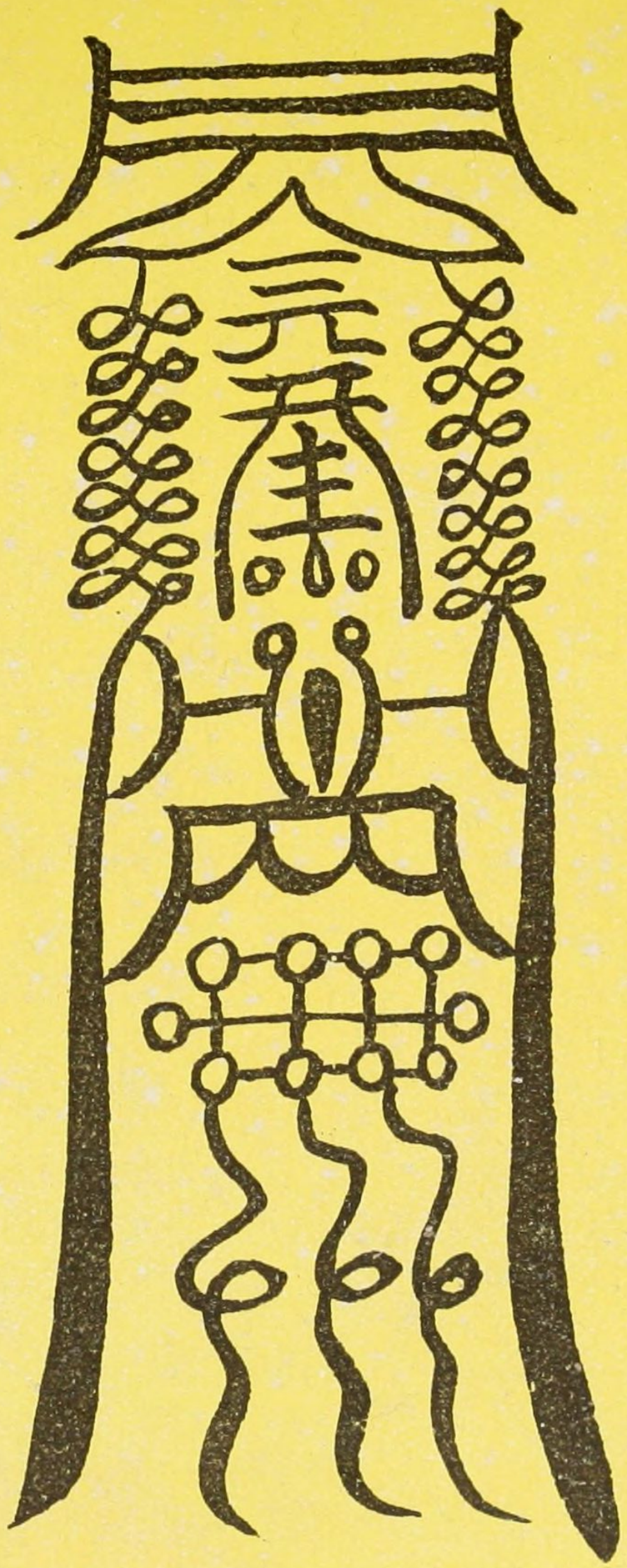
(1) See this ceremony described above. Vol. I. p. 151.

(2) Taoist priests perform this ceremony for the purpose of begging peace and felicity upon a certain locality or family. It sometimes takes place during a pilgrimage to a famous shrine, as for instance to Kiu-hwa-shan 九 華 山, in the Province of Nganhwei, where Ti-ts'ang Wang, the Ruler of Hades, is venerated.



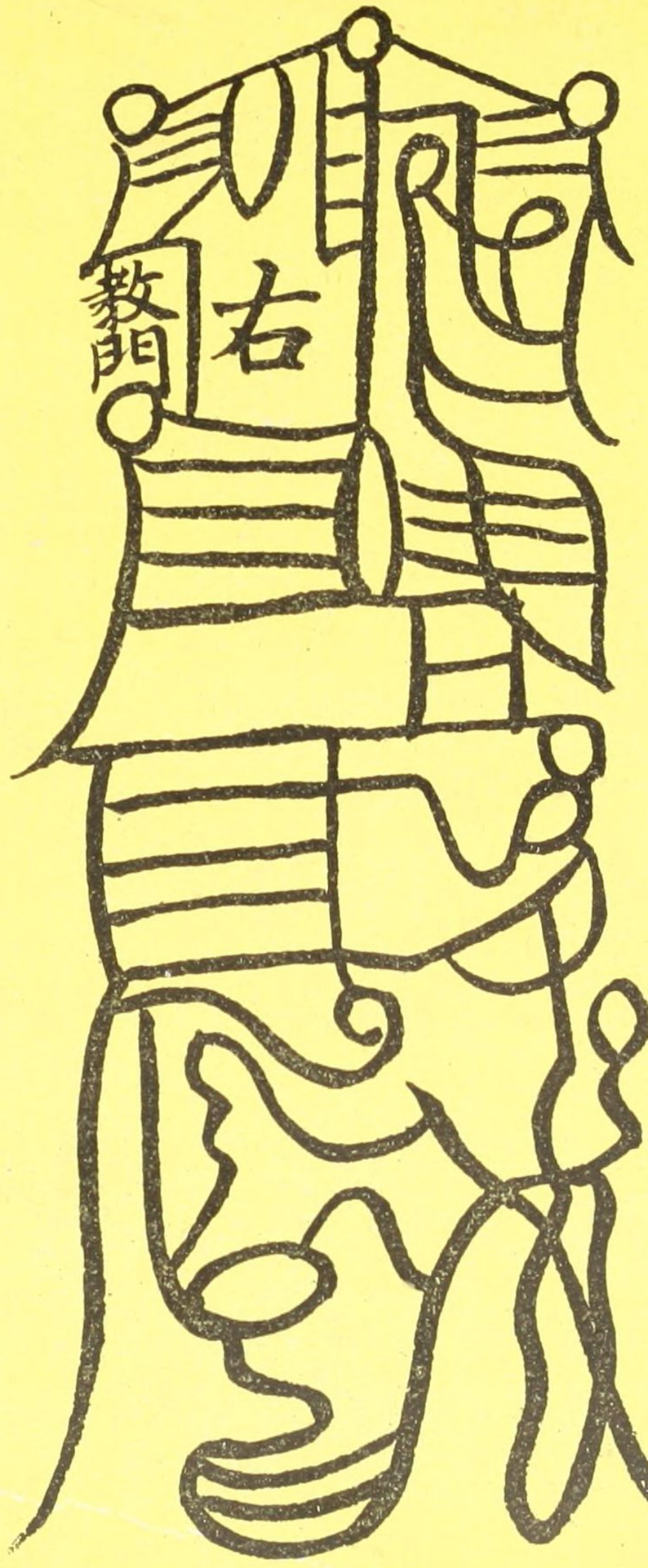
元始上帝玉階化壇金門玉房真符
靈寶大法司令為齋生
玄壇修崇齋醮延降
三天大帝十極高真變鍊凡居化為黎土者
天中之天欝羅蕭室玉山本京大有妙庭
金闕玉房中有 帝令今日校錄
諸天臨軒執符把錄齋到玄壇所應變化飛昇
上清右奉 元始符命
道皇道君勅下建壇之所變化飛昇玄壇以成
金闕符到奉行
天運 年 月 日 吉時告下
天誥奉行

靈寶啓教五師大聖真君

Talisman-exorciste pour la cérémonie du *Ta-tsiao*.

Exorcising charm burnt during the ceremony of the "general rescue".

太上前驅命魔真符



右符告下

元始玉赦 命魔真符 奔入前尊 通圀合同

玉皇欽崇 威制群魔 玄壇律令 急速奉行

皇上 年 月 日吉時告下

承誥奉行

靈寶啓教天師真君

Démonifuge à l'usage des *Tao-che*.

Demon-expelling charm employed by Taoists.

The annexed charm is employed by Taoist priests, *Tao-shi* 道士. It is deemed to be an order emanating from *Lao-tze* 老子, their venerable founder, and commanding all maleficent demons to depart without delay. It bears the date of the reigning emperor or ruler at the time it is burnt.

ARTICLE III.

CHARMS PROTECTING FROM FIRE.

These charms are employed by Taoist priests, *Tao-shi* 道士, who use them for the purpose of informing *"Yen-ti"* 炎帝, the God of Fire (1), that such a family has suffered from a conflagration. The person whose house has been burnt must not enter the house of others during the three days subsequent to the fire. It is only when the Taoist priests, *Tao-shi* 道士, have completed the expiatory ceremony, on the scene of the disaster, that the poor sufferers may resume their usual relations with their neighbours. The priests suspend the five following charms, bearing five different colours, towards the five directions of the compass. Green towards the East, red towards the South, yellow towards the West, blue towards the North, and violet in the Centre. Each sheet bears one of the names of the Five Elements: metal, wood, water, fire and earth, *Kin, muh, shui, hwo, t'u* 金木水火土.

When Buddhist priests are summoned to pray on the scene of the disaster, they frequently write on the charred buildings the character "water", *Shui* 水, enclosing it within a circle. As the walls are generally blackened by the smoke and flames, they employ lime-water to trace these circles, and write out the characters.

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(1) Also styled the "Fiery Ruler of the Southern Regions". He is much reverenced and feared. In South China, an annual ceremony is performed in the fourth month to propitiate him and beg his aid in preventing fires. When a building escapes in a conflagration, he is thanked either in his temple or near the place destroyed. Taoist priests officiate. Food, wine and tea, are offered to him. The candles, however, may not be red, as this is inauspicious, but white, yellow or green. Doolittle. Social Life of the Chinese. Vol. I. p. 260.

Fig. 69

The character "Shui" (water) traced with lime-water on charred buildings.

玉清鎮滅火元玉符

右符告下

方　位奏籙主司鬱攸尊神

准令王文滅伏火殃柬首自亡

正文分度保　却　長生冥慧

洞靜大量

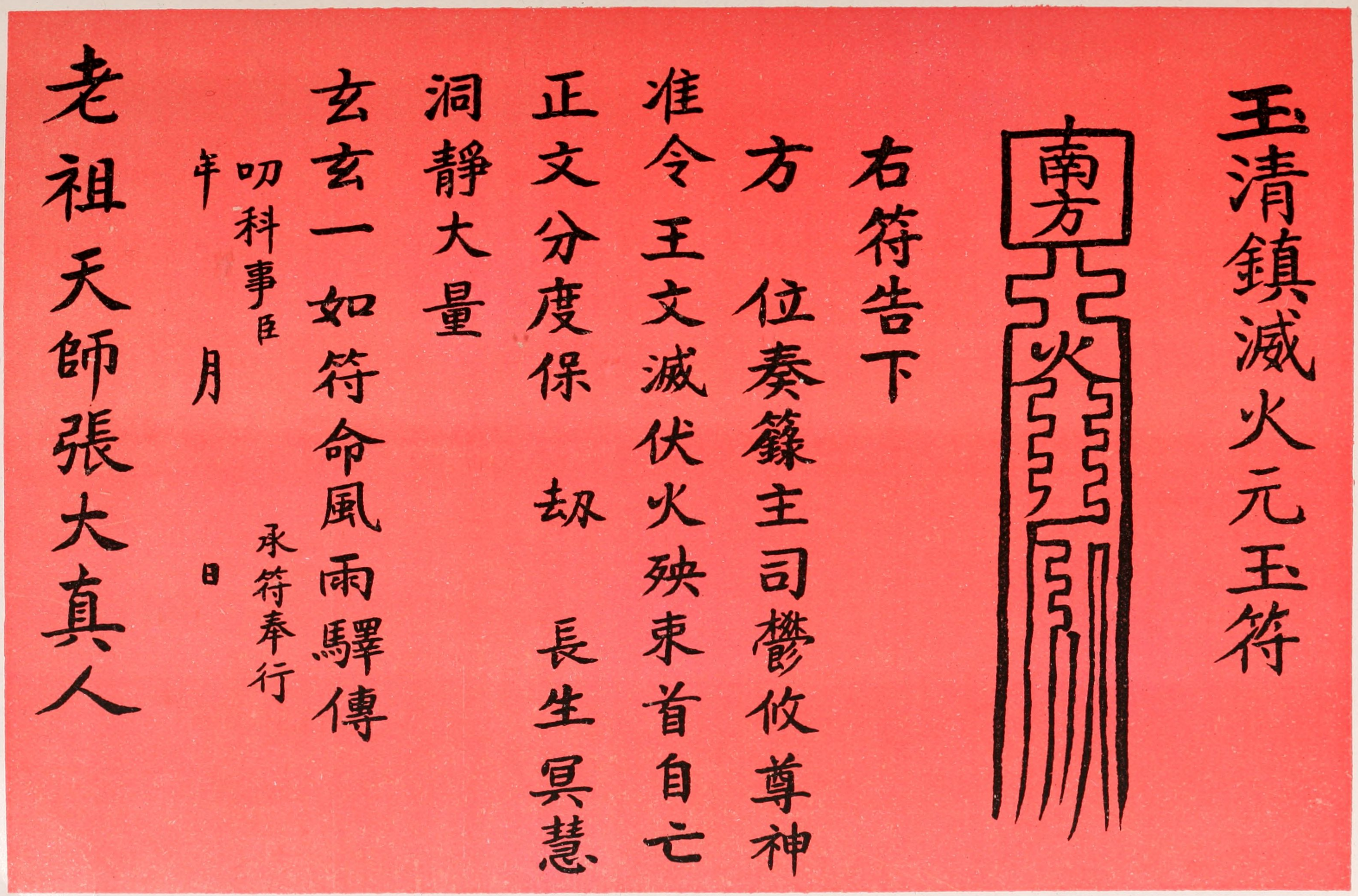
玄玄一如符命風雨驛傳

叩科事臣　承符奉行

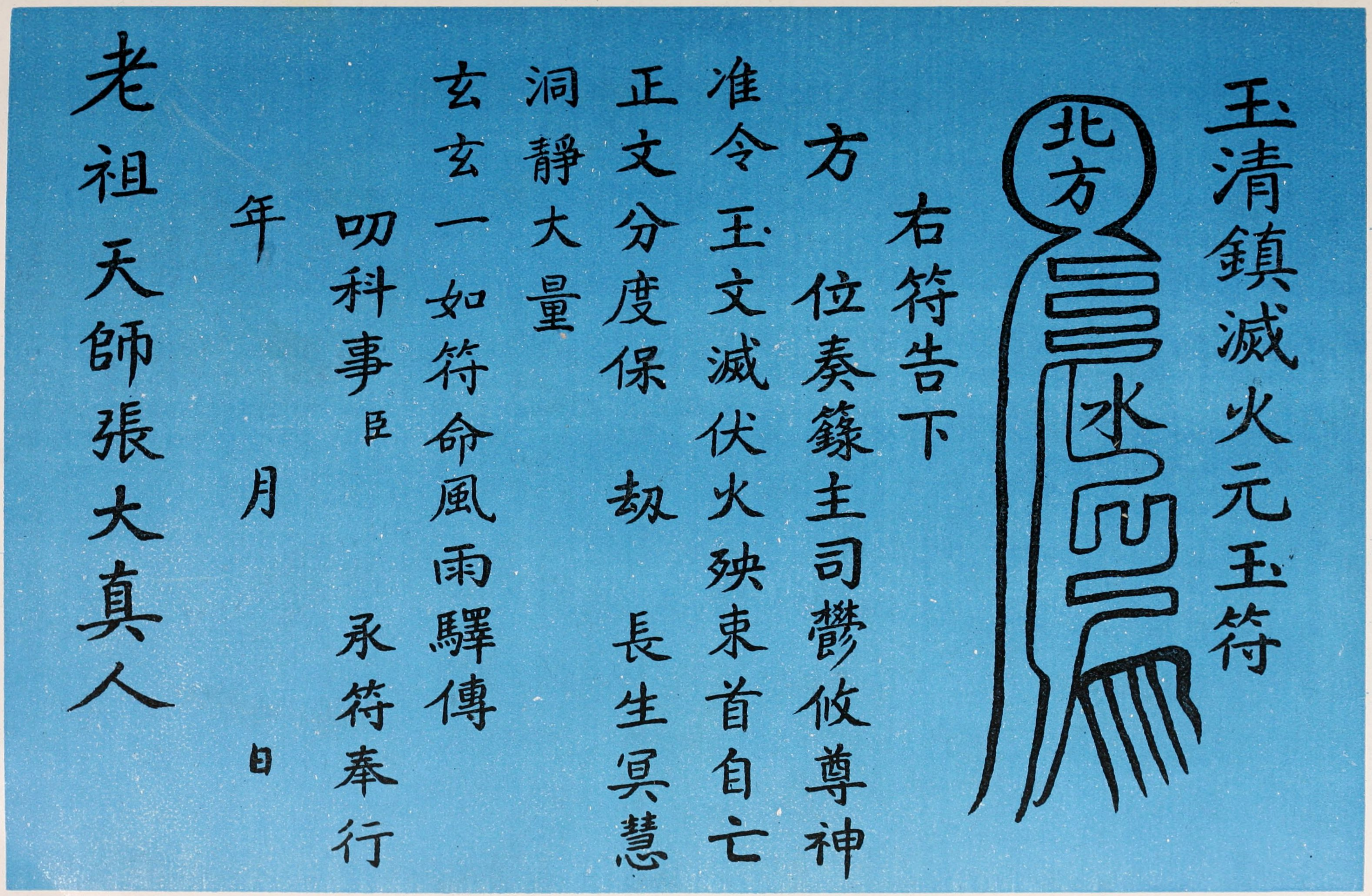
年　月　日

老祖天師張大真人

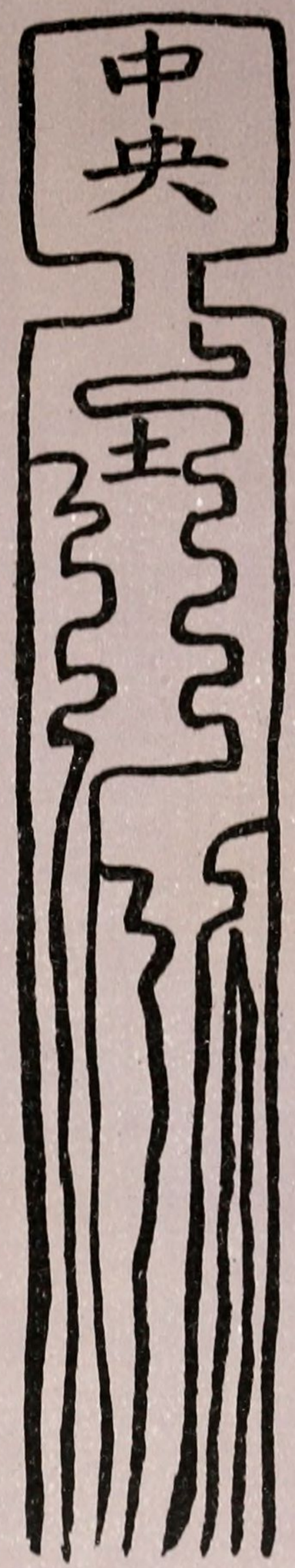
Green charm suspended towards the East.



Red charm suspended towards the South.



Blue charm suspended towards the North.



玉清鎮滅火元玉符

右符告下

方　位奏籙主司鬱攸尊神

准令王文滅伏火殃柬首自亡

正文分度保　劫　長生冥慧

洞靜大量

玄玄一如符命風雨驛傳

叨科事臣　承符奉行

年　月　日

老祖天師張大真人

Violet charm suspended in the Centre.

Fig. 75

Talisman-substitut de l'homme.

Paper-puppets delivering from bodily ills.

ARTICLE IV.

THERAPEUTIC CHARMS.

This kind of charm is in much more demand than others, and brings also more profit to the monks. For this reason, they have multiplied beyond all bounds these magic scripts, which prevent or cure diseases. Every kind of illness has almost its own peculiar specific.

The annexed illustration is a paper-puppet charm, *T'i-jen* 替人, representing sick persons. Buddhist priests, by their magic spells and prayers, pretend to have the power of transferring the disease of a child into the paper manikin; or into the picture, male or female, printed on the paper charm. The charm is afterwards burnt, and the trick is played, the disease having thus vanished. Hence this charm is called a substitute-charm, that is to say, a paper-puppet or manikin is substituted for a living person, the disease of the latter having being transferred to the former, and the charm burnt forthwith. Frequently this paper-puppet is taken out-doors and borne to some remote place, generally a cross-road, where it is burnt. This process bears some resemblance to the ceremony of the scape-goat (1), as practised formerly among the Jews.

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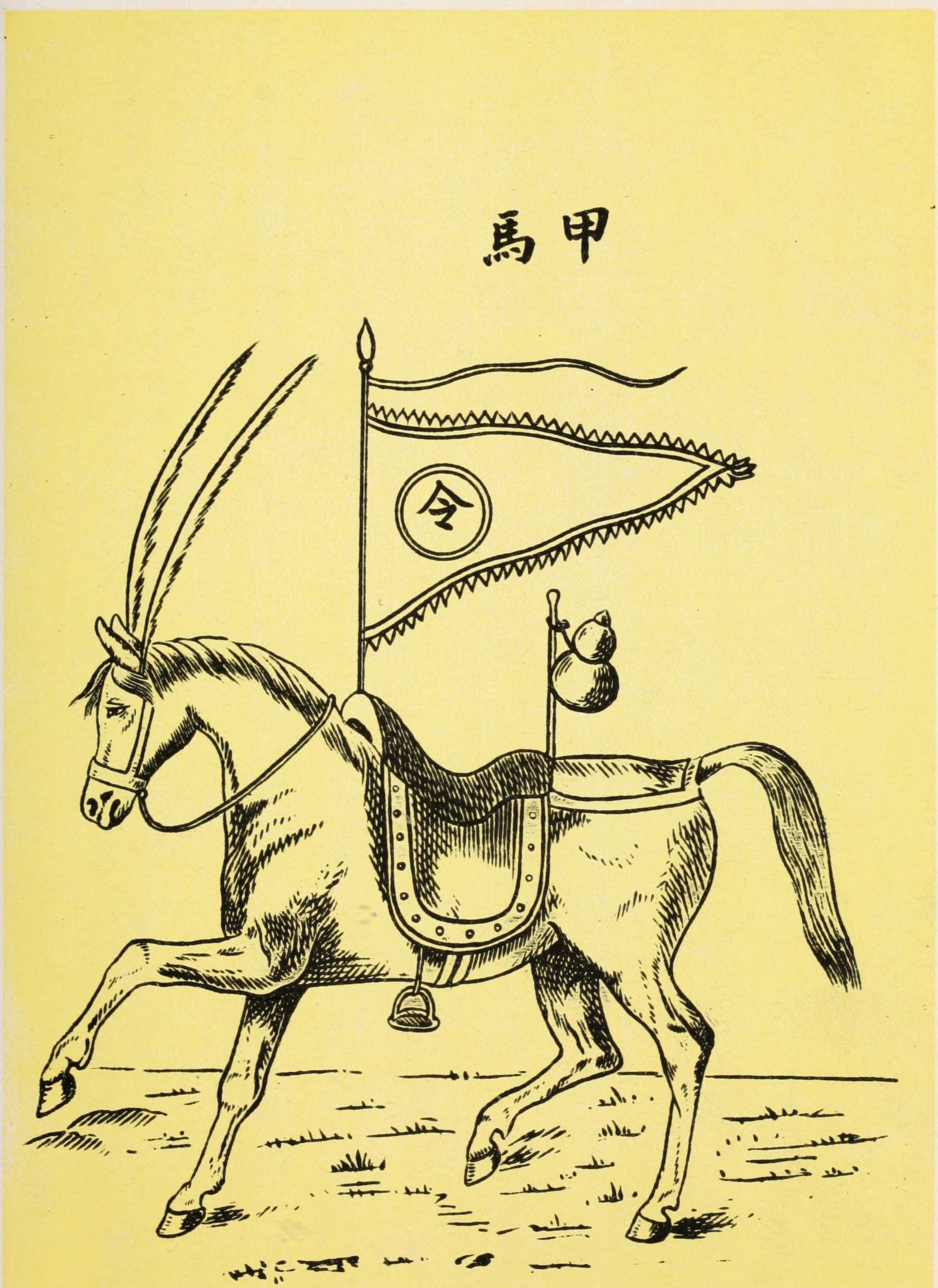
(1) According to the Jewish ritual, a goat (Azazel) was brought to the door of the tabernacle, where the high-priest laid his hands upon him, confessing the sins of the people, and putting them on the head of the goat. The symbolical bearer was then sent into the wilderness, carrying away the iniquities of the people, that they may never more appear (Leviticus XVI. 21).

Soul-restoring charm.

When some dire disease endangers the life of a dear child, parents procure the annexed charm, and place it beneath the pillow, in order to bring back the soul in all haste upon the caparisoned courser. A gourd-shell, hermetically closed, is attached to the horse's saddle. This is supposed to contain the soul, and bring it back to its rightful owner.

Fig. 76

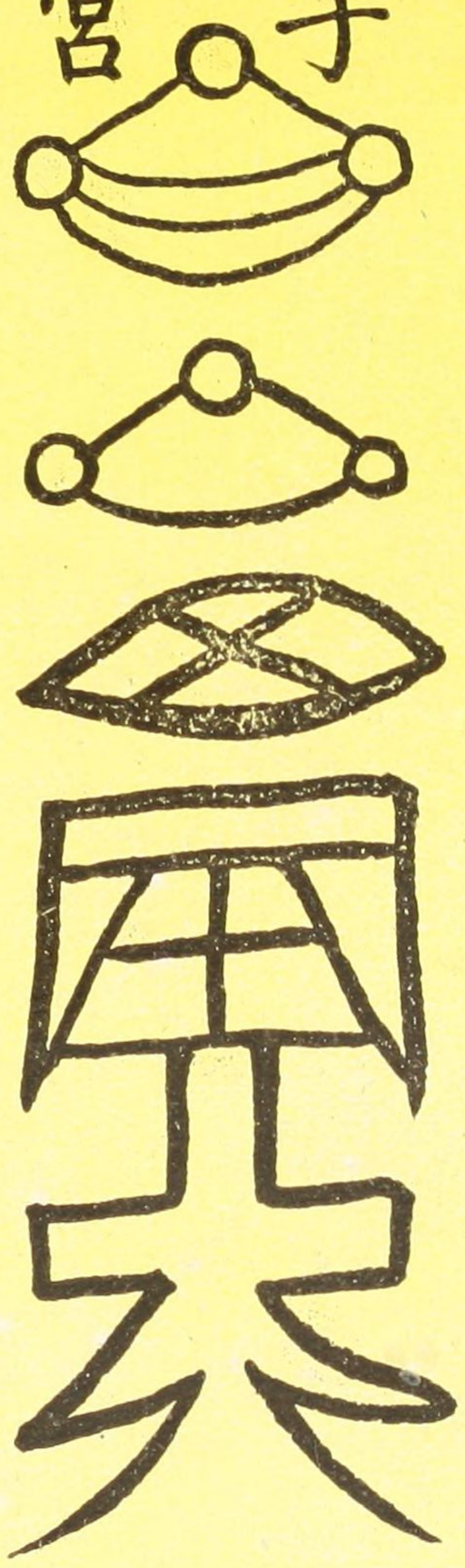


Le rabatteur de l'âme.

Charm (paper-racer) for bringing back the soul.

地司解攘真符

宮子



右符告下
宮太歲神王　右將軍年
符命持與檢會信　身命運眼之二十
罡三十二所把本宮凶星惡煞行灾
聖象各體五帝好生之德除解下
民膊滯之灾自全攘解之後威星推
度於身躬吉臘媒臨於命位保扶甲
善益年齡如告命風火驛傳
年歲次　月　日告下
因　承誥奉行

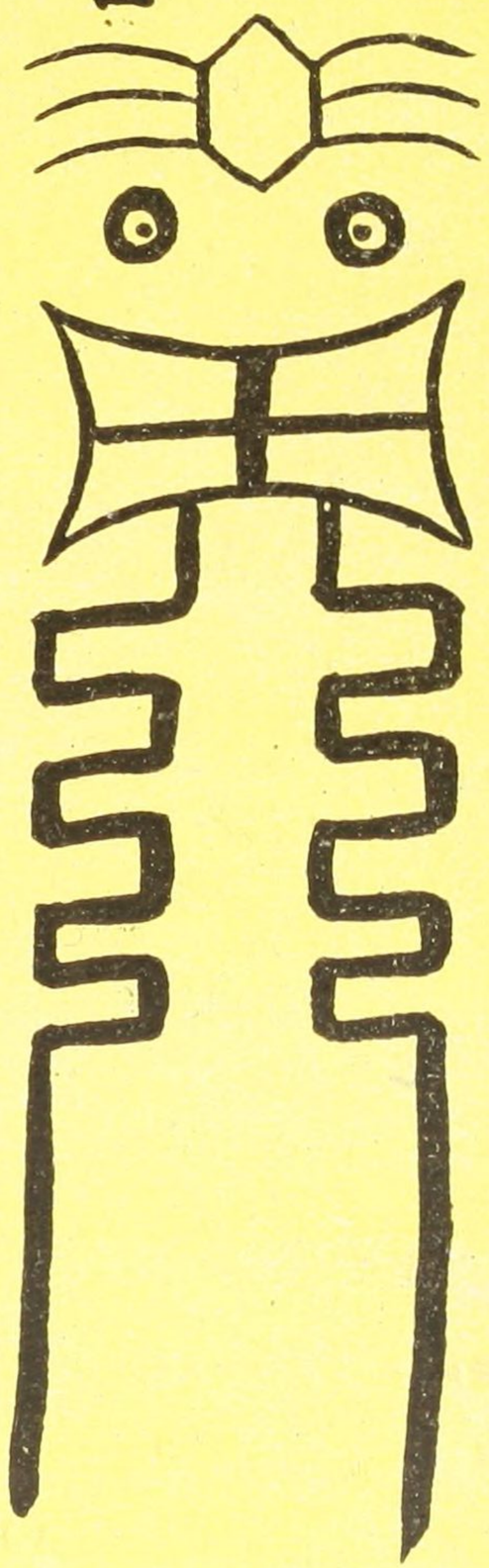
祖師金鼎妙化執法申修真人
緦轄萬神申天星主紫微北極大帝

Talisman pour un malade né l'année *Tse*, du Rat.

Charm for curing a person born in the "Tze" year of the Rat.

地司解攘真符

丑宮



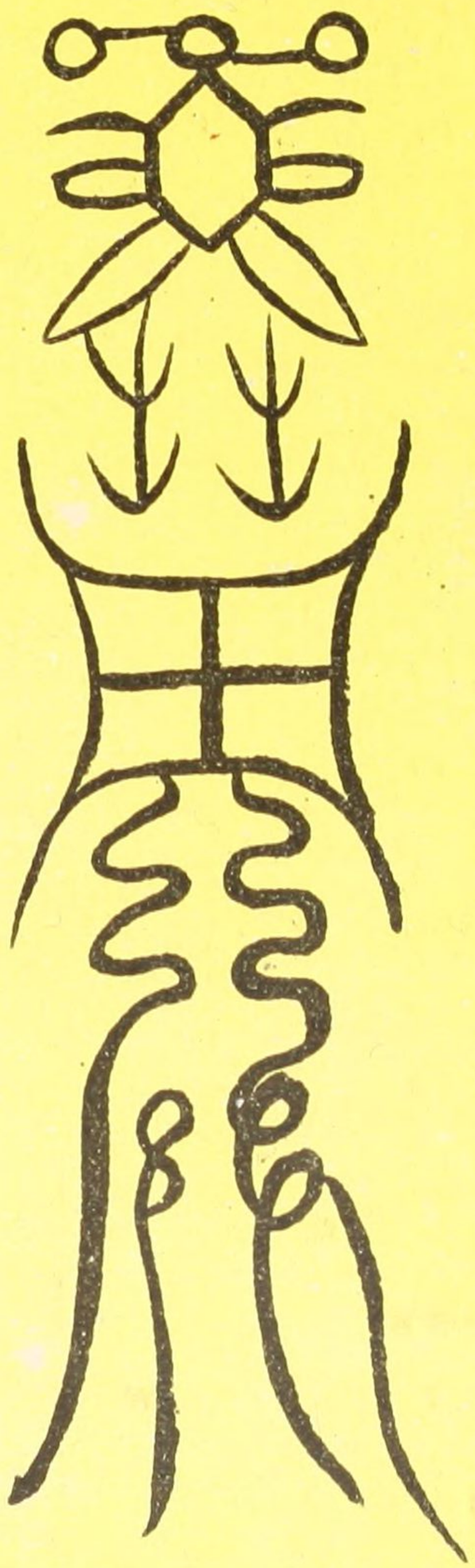
右符告下
宮太歲神王　右將軍年
符命持與檢會信　身命運眼之二十
罡三十二所把本宮凶星惡煞行灾
聖象各體　五帝好生之德除解下
民膊滯之灾自全攘解之後威星推
度於身躬吉臘祺臨於命位保扶甲
善益年齡　如告命風火驛傳
年歲次　月　日告下
因　承誥奉行

祖師金鼎妙化執法申修真人
緦轄萬神申天星主紫微北極大帝

Talisman pour un malade né l'année *Tcheou*, du Bœuf.

Charm for curing a person born in the "Ch'eu" year of the Ox.

地司解攘真符



右符告下
宮太歲神王　右將軍年
符命持與檢會信　身命運眼之二十
罡三十二所把本宮凶星惡煞行灾
聖象各體　五帝好生之德除解下
民膞滯之灾自全攘解之後威星推
度於身躬吉臘祺臨於命位保扶甲
善益年齡　如告命風火驛傳
年歲次　月　日告下
因
承誥奉行
祖師金鼎妙化執法申修真人
緦轄萬神申天星主紫微北極大帝

Talisman pour un malade né l'année *Yng*, du Tigre.
Charm for curing a person born in the "Yin" year of the Tiger.

地司解攘真符

右符告下
宮太歲神王　右將軍年
符命持與檢會信　身命運眼之二
罡三十二所把本宮凶星惡煞行灾十
聖象各體　五帝好生之德除解下
民膊滯之灾自全攘解之後威星推
度於身躬吉臞娸臨於命位保扶甲
善益年齡　如告命風火驛傳
年歲次　月　日告下
因　承誥奉行

祖師金鼎妙化執法申修真人
總轄萬神申天星主紫微北極大帝

Pour l'année *Mao*, du Lièvre.

Charm for curing a person born in the "Mao" year of the Hare.

地司解攘真符

辰宮

右符告下

宮太歲神王　右將軍年

符命持與檢會信　身命運眼之二十

罡三十二所把本宮凶星惡煞行灾

聖象各體五帝好生之德除解下

民膊滯之灾自全攘解之後威星推

度於身躬吉臘嫫臨於命位保扶甲

善益年齡如告命風火驛傳

年歲次　月　日告下

因　承誥奉行

祖師金鼎妙化執法申修真人

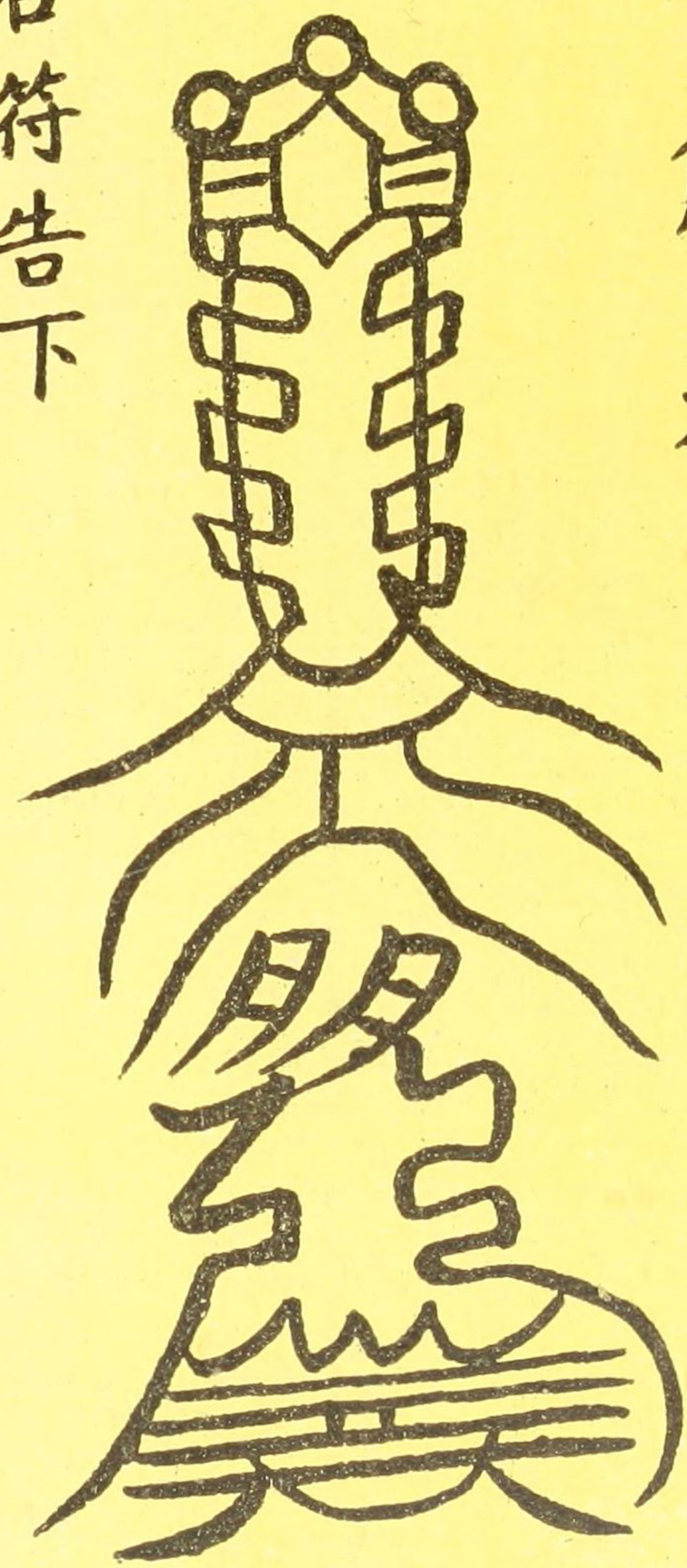
總轄萬神申天星主紫微北極大帝

Pour l'année *Tcheng*, du Dragon.

Charm for curing a person born in the "Ch'en" year of the Dragon.

地司解攘去真符

午宮



右符告下

宮太歲神王　右將軍年

符命持與檢會信　身命運眼之二十

罡三十二所把本宮凶星惡煞行灾

聖象各體　五帝好生之德除解下

民膊滯之灾自全攘解之後威星推

度於身躬吉臘嫫臨於命位保扶甲

善益年齡　如告命風火驛傳

年歲次　月　日告下

因　承詰奉行

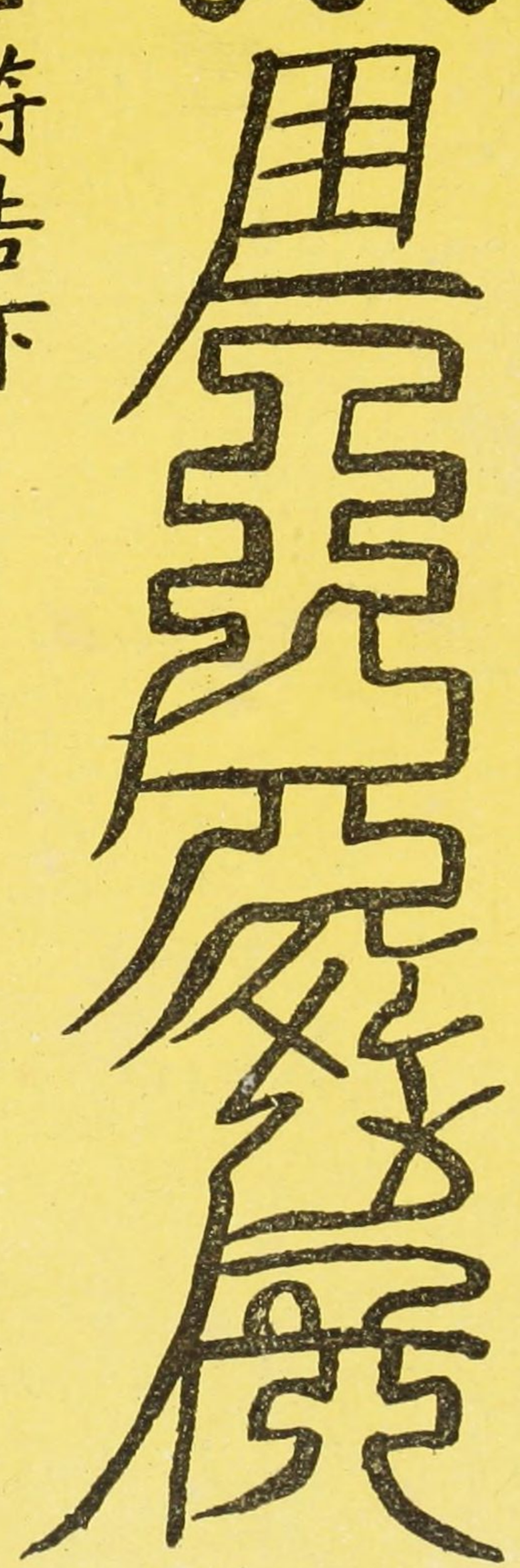
祖師金鼎妙化執法申修真人

總轄萬神申天星主紫微北極大帝

Charm for curing a person born in the "Wu" year of the Horse.

地司解禳 真符

未宮



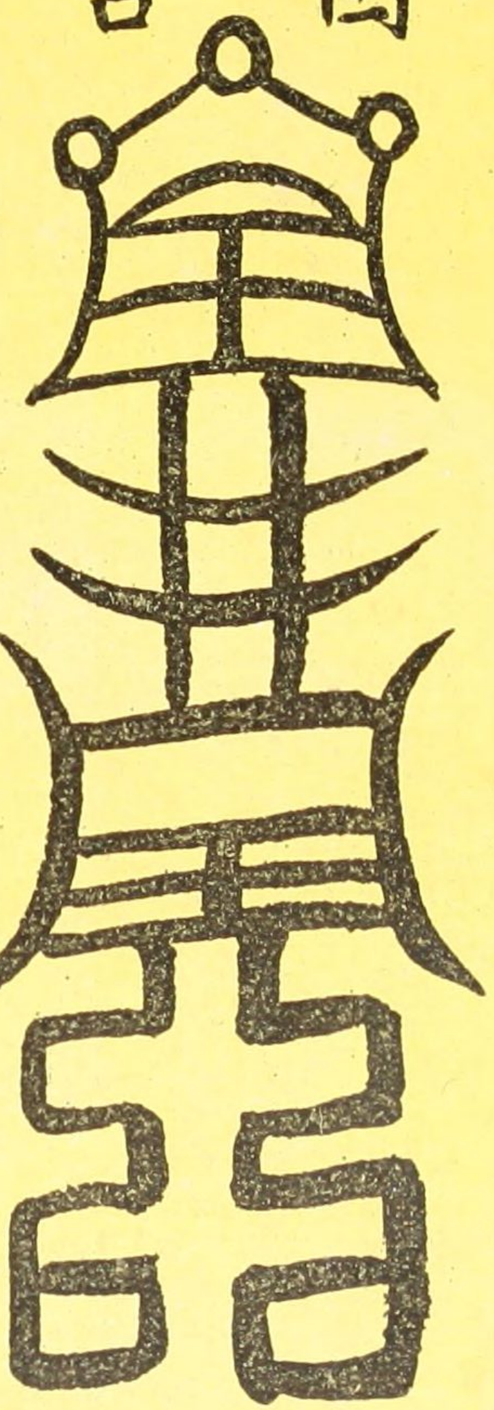
右符告下
宮太歲神王 右將軍年
符命持與檢會信 身命運眼之二十
罡三十二所把本宮凶星惡煞行灾
聖象各體 五帝好生之德除解下
民膊滯之灾自全禳解之後威星推
度於身躬吉臘嫫臨於命位保扶甲
善益年齡 如告命風火驛傳
年歲次 月 日告下
承詰奉行
因

祖師金鼎妙化執法申修真人
緦轄萬神申天罡主紫微北極大帝

Charm for curing a person born in the "Wei" year of the Sheep.

地司解攘之真符

酉宮



右符告下
宮太歲神王 右將軍年
符命持與檢會信 身命運眼之二十
罡三十二所把本宮凶星惡煞行灾
聖象各體 五帝好生之德除解下
民膊滯之灾自全攘解之後威星推
度於身躬吉臞媒臨於命位保扶甲
善益年齡 如告命風火驛傳
年歲次 月 日告下
因 承誥奉行

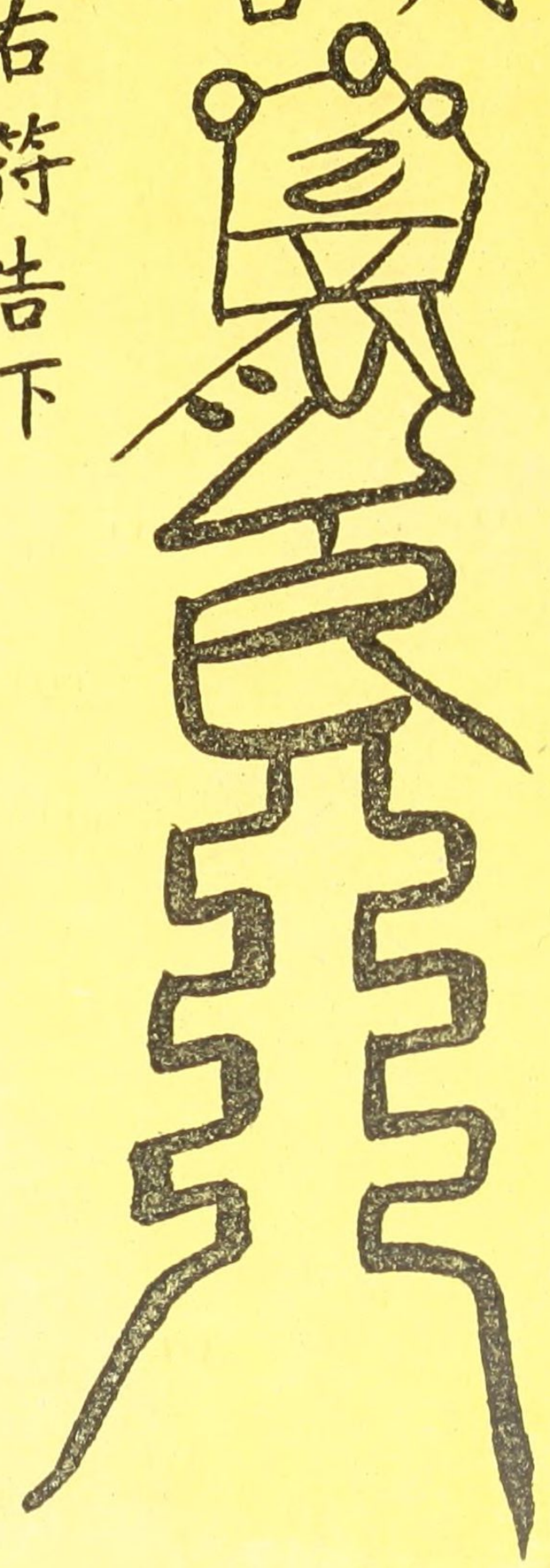
祖師金鼎妙化執法申修真人
總轄萬神申天星主紫微北極大帝

Pour un malade né l'année *Yeou*, du Coq.

Charm for curing a person born in the "Yiu" year of the Cock.

地司解攘真符

戌宮



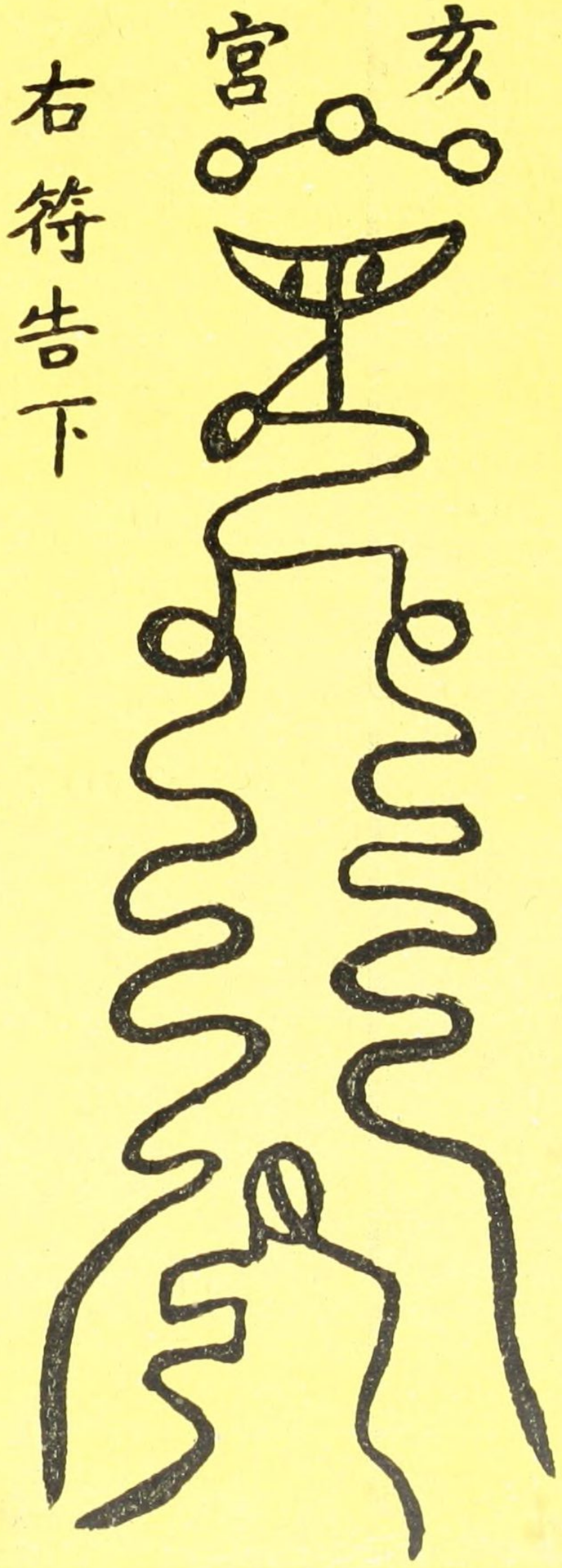
右符告下
宮太歲神王　右將軍年
符命持與檢會信　身命運眼之二十
罡三十二所犯本宮凶星惡煞行灾
聖象各體　五帝好生之德除解下
民膊滯之灾　全攘解之後威星推
度於身躬吉臘　祺臨於命位保扶甲
善益年齡　如告命風火驛傳
年歲次　月　日告下
因　承詰奉行

祖師金鼎妙化執法申修真人
緦轄萬神申天星主紫微北極大帝

Pour un malade né l'année *Siu*, du Chien.

Charm for curing a person born in the "Hsüh" year of the Dog.

地司解攘真符



右符告下
宮太歲神王　右將軍年
符命持與檢會信　身命運眼之二十
罡三十二所把本宮凶星惡煞行灾
聖象各體　五帝好生之德除解下
民膊滯之灾自全攘解之後咸星推
度於身躬吉臘祺臨於命位保扶甲
善益年齡　如告命風火驛傳
年歲次　月　日告下
因　承詰奉行

祖師金鼎妙化執法申修真人
總轄萬神申天星主紫微北極大帝

Charm for curing a person born in the "Hai" year of the Hog.

The 12 wonderful therapeutic charms.

The 12 following therapeutic charms form a series, of which each sheet corresponds to one of the twelve cyclic animals, that preside over the Chinese time-division of twelve years. Upon each of them Buddhist priests write the name of the patient, and the name of the animal, presiding over the year in which he was born. Provided with this script, they come to the house of a sick person, and during the ceremony burn one of these charms.

Thus, if the patient is born in the year of the "*Rat*", *Shu* 鼠, the Buddhist priest takes a "*Tze*" 子 charm, writes the name of the"*Rat*" in the blank space, and adds the date of the month and day. The charm is then burnt, and the patient must be infallibly cured.

Charm preserving from an epidemic.

Annexed is the fac-simile of a charm, which has been suspended over the door-way of a pagan household, at *Hwo Chow* 和州, province of *Nganhwei* 安徽, in the year 1907. Its purpose was to preserve the inhabitants from a terrible epidemic which then ravaged the country (1).

(1) Demons and spectres perform in the Universe the leading part in the distribution of evil, and hence visit mankind with disease. The medical art also acknowledges them as authors of illness. The disastrous influence of demons is never so much felt and feared as in times of epidemics. A roaring trade is then driven in charms, amulets, and demon-expelling medicines. De Groot. The Religious System of China. Vol. V. p. 705 (Demonism in Pathology).

Fig. 89

Charm preserving from an epidemic, 1907.

今有　方散疫真符右符告下
泰元都督令奉靈寶勅命頒降以分行瘟者
除瘟司部下千變萬化音有符命辟除下民
在醜人等家下日前故作無篤寃愆寃尤並希
赦除書今安淨即日瘟蝗清除疫災全消普
吉犀眉君僭享佑長幼安康來享元宮一
一傳
如告命風火

皇上　年　月　日

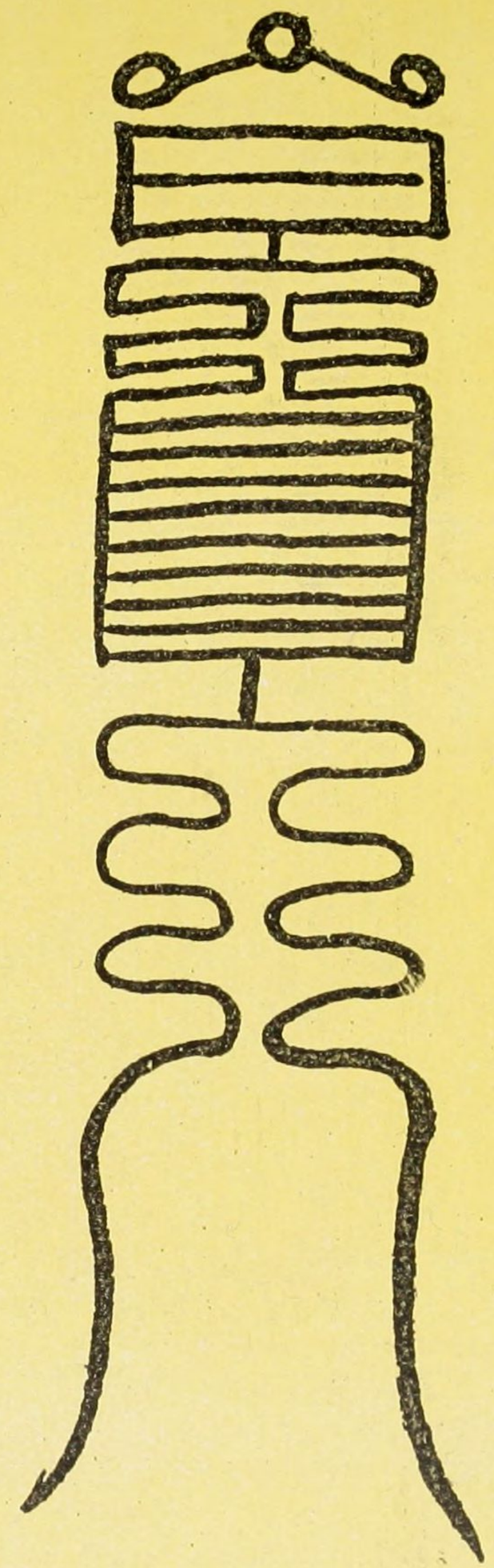
Another charm for warding off epidemics.

Charm similar to the preceding one.

This charm fulfils the same purpose as the preceding one. Buddhist or Taoist priests, *Tao-shi* 道士, write out the name of the petitioner, also the year, month and day, when it has been drawn up. It is afterwards affixed to a wall in the shape of a proclamation. Finally it is burnt, as this is the general means of forwarding all petitions to the nether world.

Charm for warding off contagious diseases.

The annexed charm is exclusively employed by Taoist priests, *Tao-shi* 道士. They suspend it in a house, and burn it, while reciting their liturgy, with the purpose of warding off all contagious diseases.



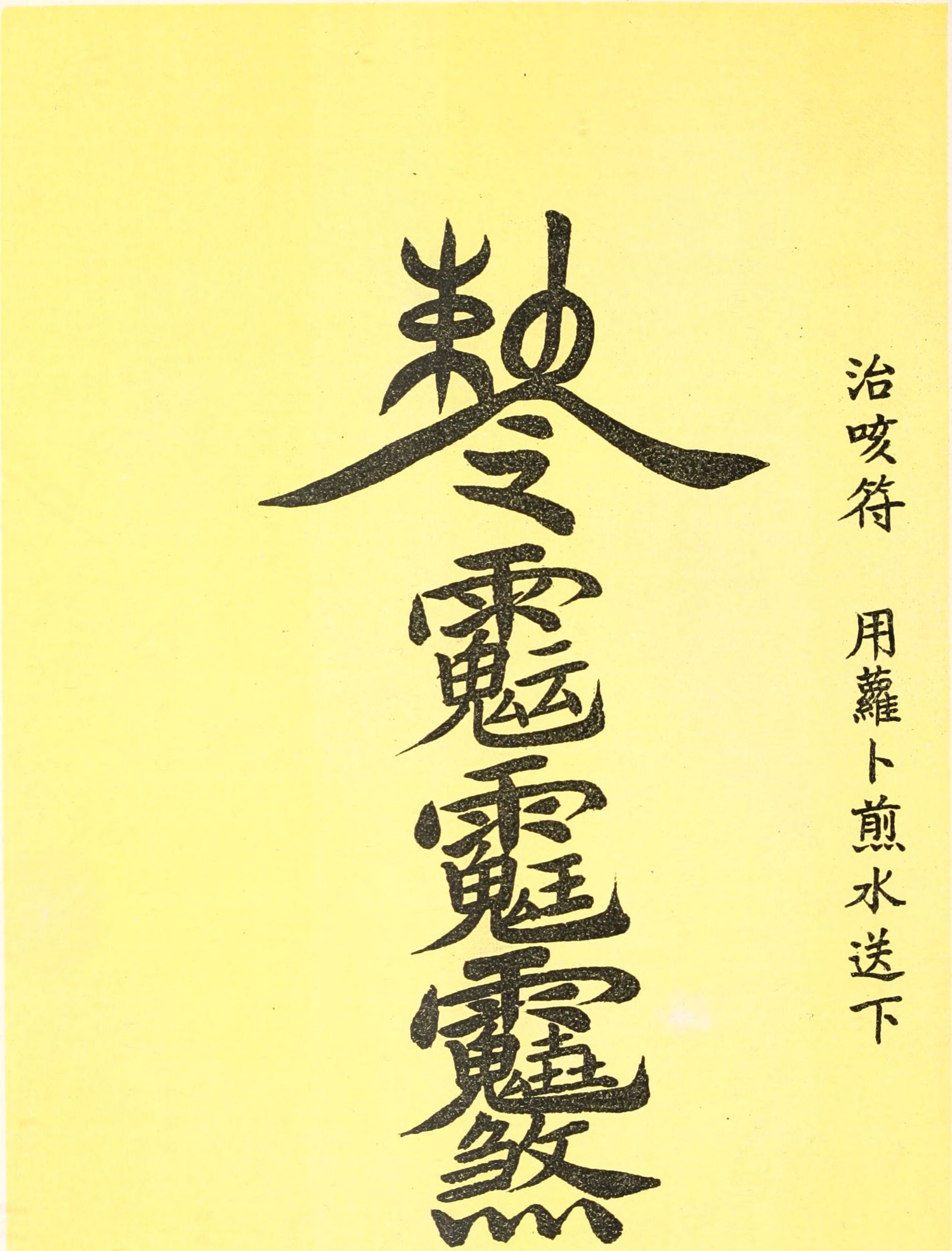
上清天赦和瘟符命

右符告下詞家司命土地
六神俾埠勅命火急宣諭
呈滅今年歲分瘟司
聖衆持將人前世今
生一切罪愆並行赦宥即今所
患若係
天行時炁亦體
太上好生之德即當收攝時疫
之炁回
司毋致有違修律久若生靈則染下邪等
神妄行妖毒邀求祭享殘
皇
真司考治取令人吉安忝依律奉行
一如告命
風火驛傳

民攝赴
害

Taoist charm for warding off contagious diseases.

Fig. 92



Charm curing from cough.

Charm curing from cough.

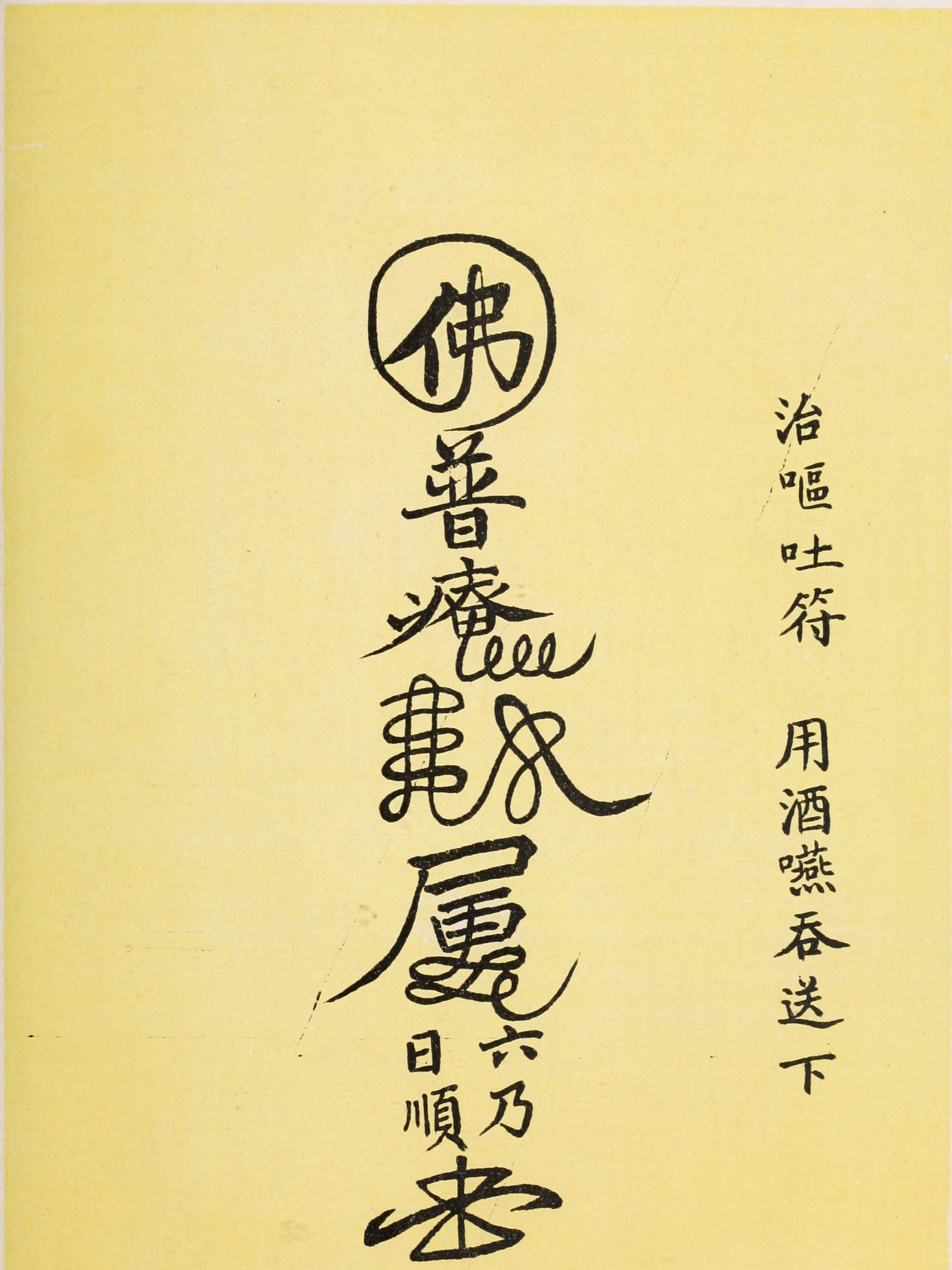
This charm is burnt, and the ashes, steeped in a decoction of turnips, are taken by the sufferer, thus wonderfully relieving his cough.

All these therapeutic charms are fac-similes of drawings obtained from "superstitious paper shops", *Chi-ma-tien* 紙馬店. Copies suspended over the door-ways of pagan households, or placed in their homes, have been kindly supplied to the Author, during the twenty years that he pursued his researches into "Chinese superstitions". Several are communicated only to relatives or intimate friends, as for instance the one for hastening the delivery of a woman in labour.

Charm for stopping vomiting.

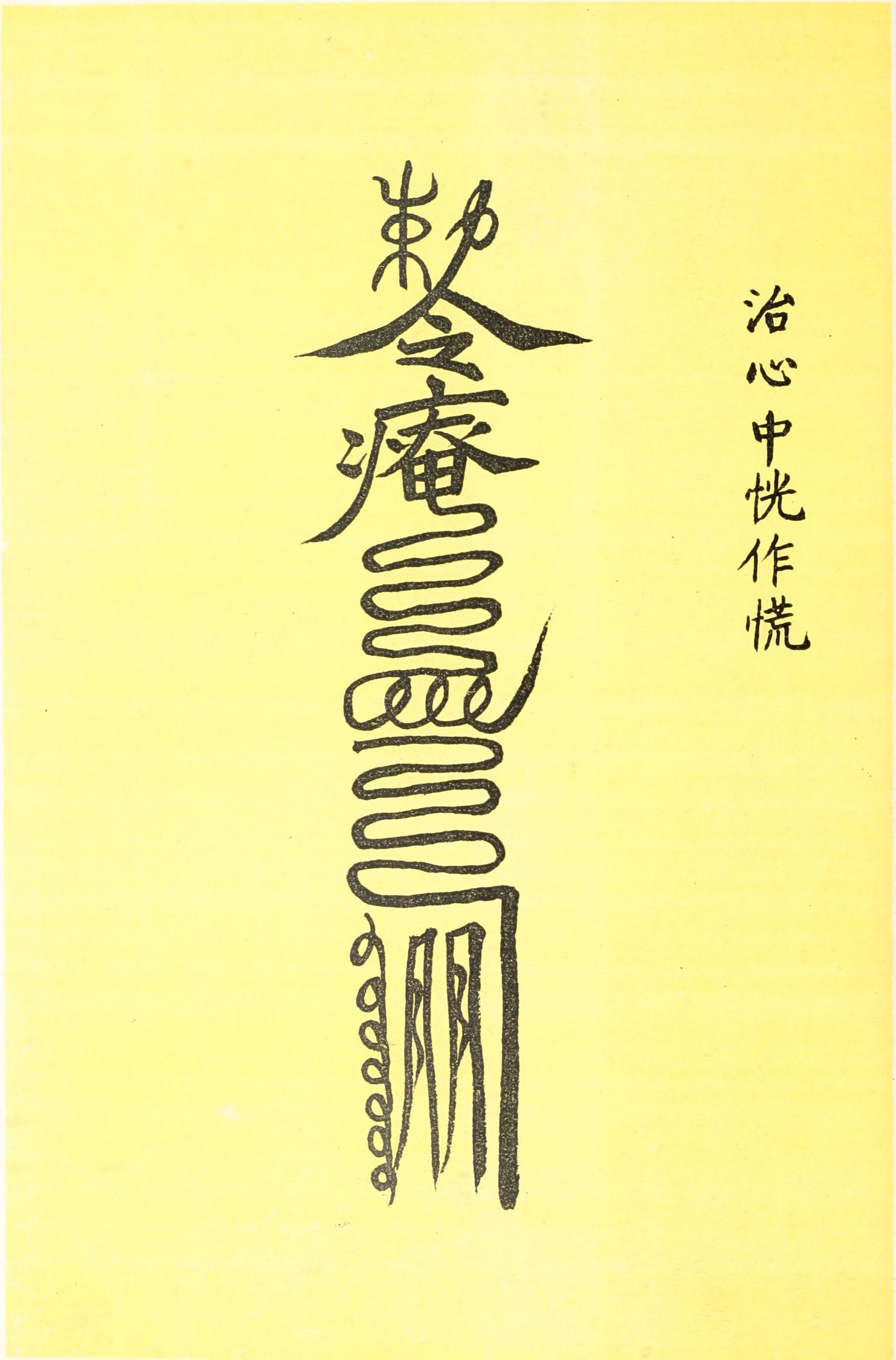
After the written charm has been burnt, the ashes are mixed with some native spirits (so-called wine), and administered to the sufferer.

Fig. 93



Charm for stopping vomiting.

Fig. 94



Charm for relieving excessive throbbing of the heart.

Charm for relieving excessive throbbing of the heart.

This charm is pasted over the chest. It is then burnt, and the ashes mingled with wine or tea, are given to the suffering person.

Charm for expelling typhoid fever.

The Spirits of the "Five Directions" (1) are summoned to help in expelling the disease. The mandate is first hung up in order to scare away the maleficent demons, who have caused the epidemic. After the charm has been thus published and promulgated, it is burnt, and the ashes are administered to the sick person.

---

(1) The Five Points or Directions are North, South, East and West, to which the Chinese add the Centre. China itself is supposed to be the centre of the world, while the remaining continents lie on its four borders. Mayers. Chinese Reader's Manual. p. 312.

Fig. 95

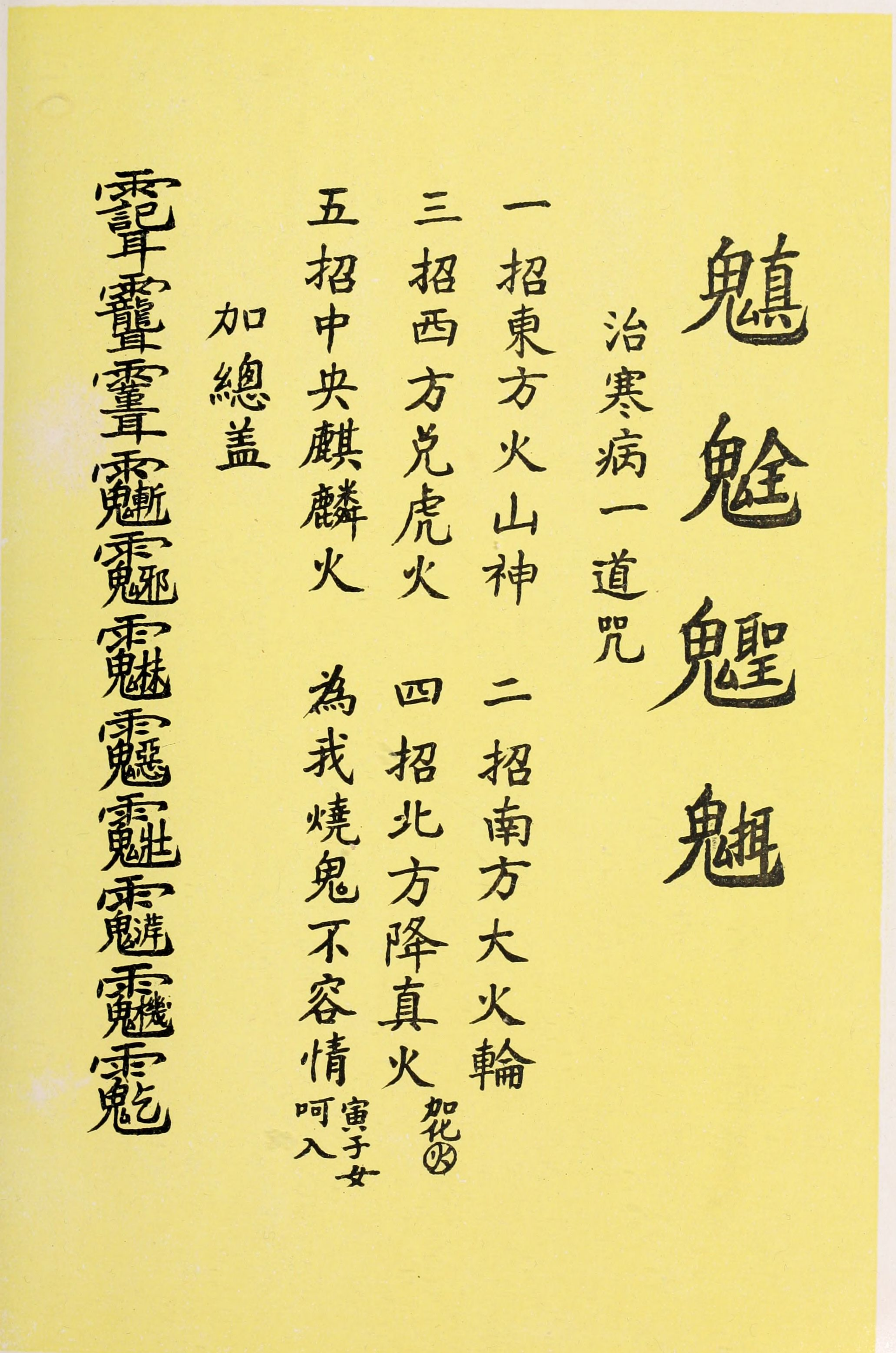
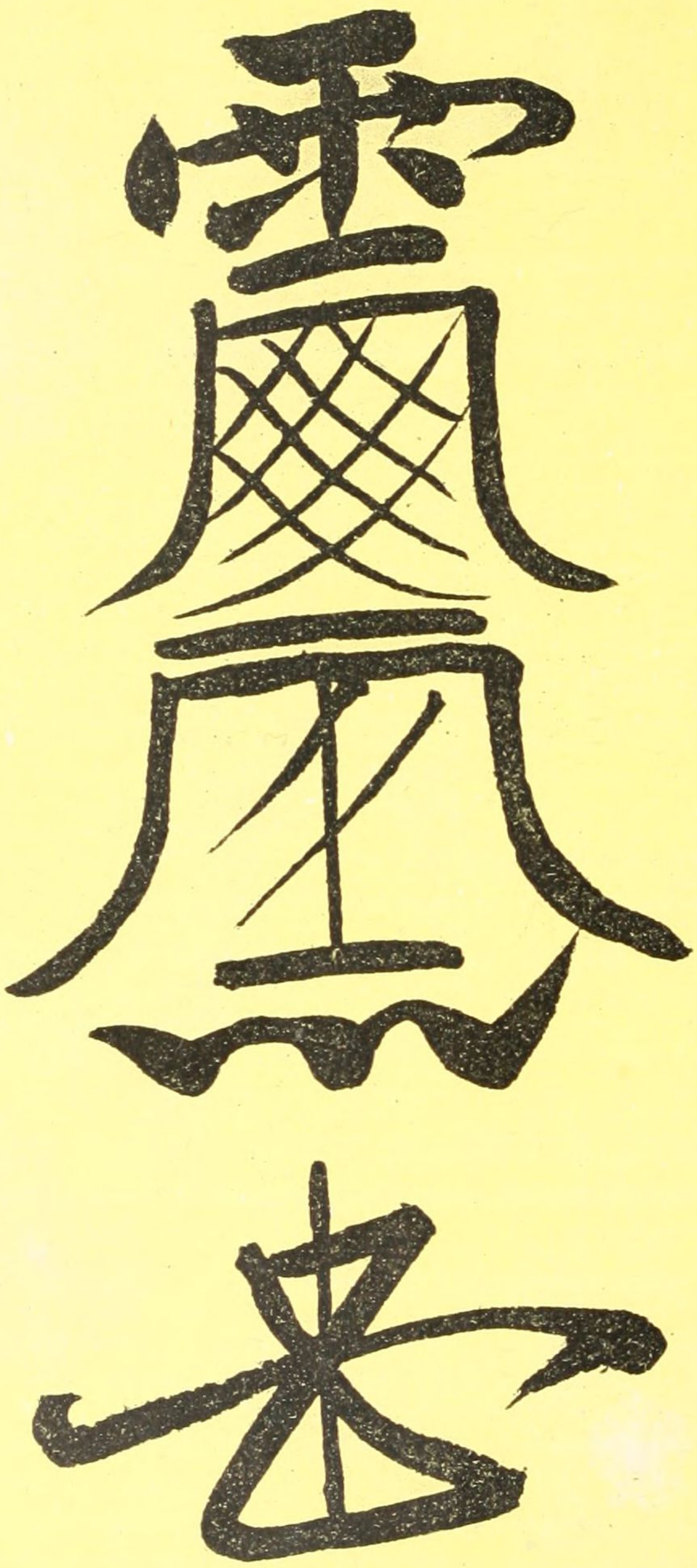

鬾真
治寒病一道咒
一招東方火山神 二
三招西方兌虎火 四
五招中央麒麟火 為
加總蓋
鬾全 鬾壟
鬾
招南方大火輪
招北方降真火 加
情 寅子女
呵入
靈靈靈

Fig. 96



治小肚疼不止符

用羅卜煎湯送下

熟羅卜子不可用

Charm for curing persistent stomach-aches.

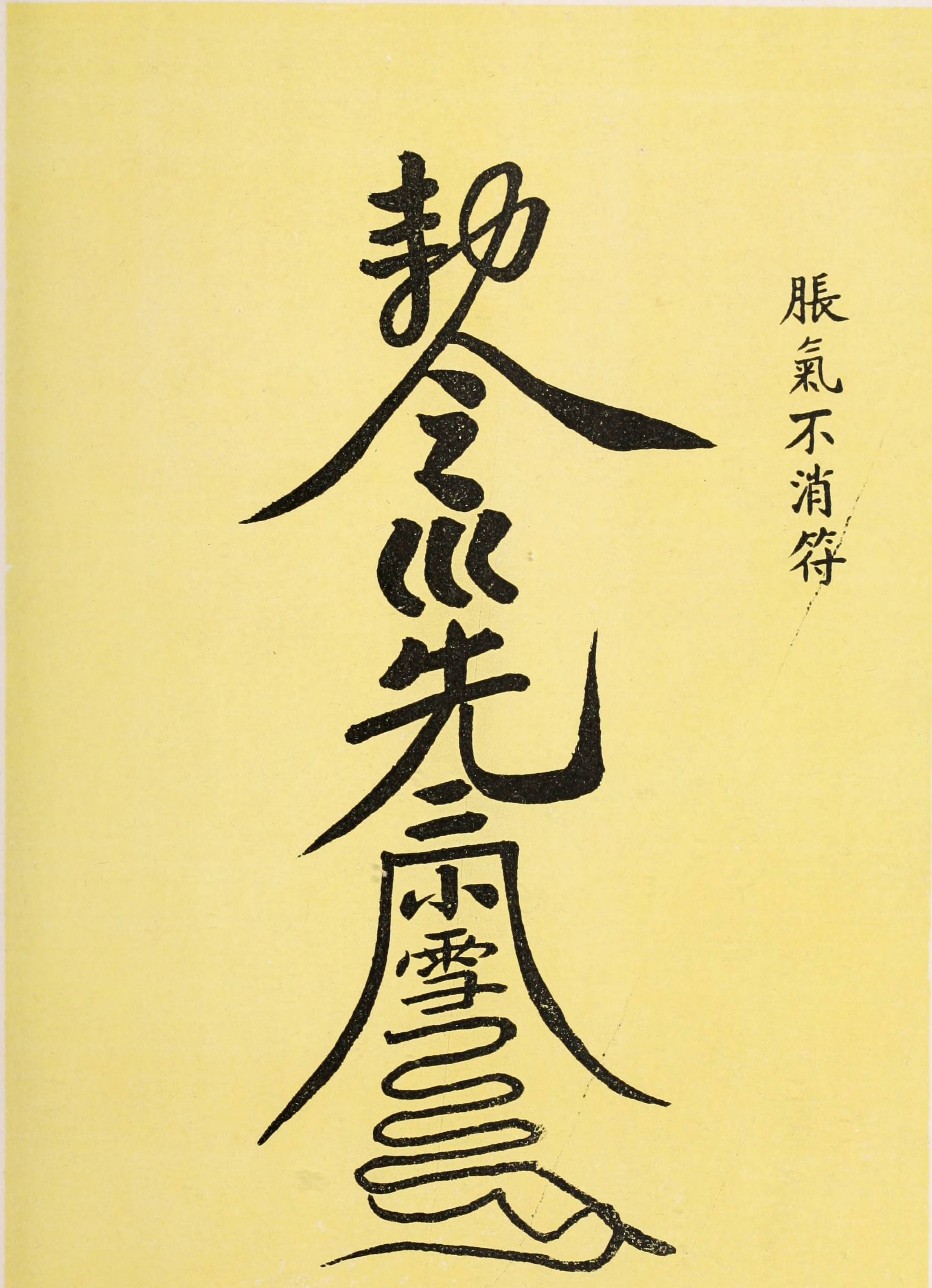
Charm for curing persistent stomach-aches.

The ashes of the charm are thus administered. Turnips are boiled down to a pulp and strained off. The paper-charm is then burnt, and the ashes mingled with the decoction are given to the patient as a medicinal nostrum.

Charm curing from dropsy.

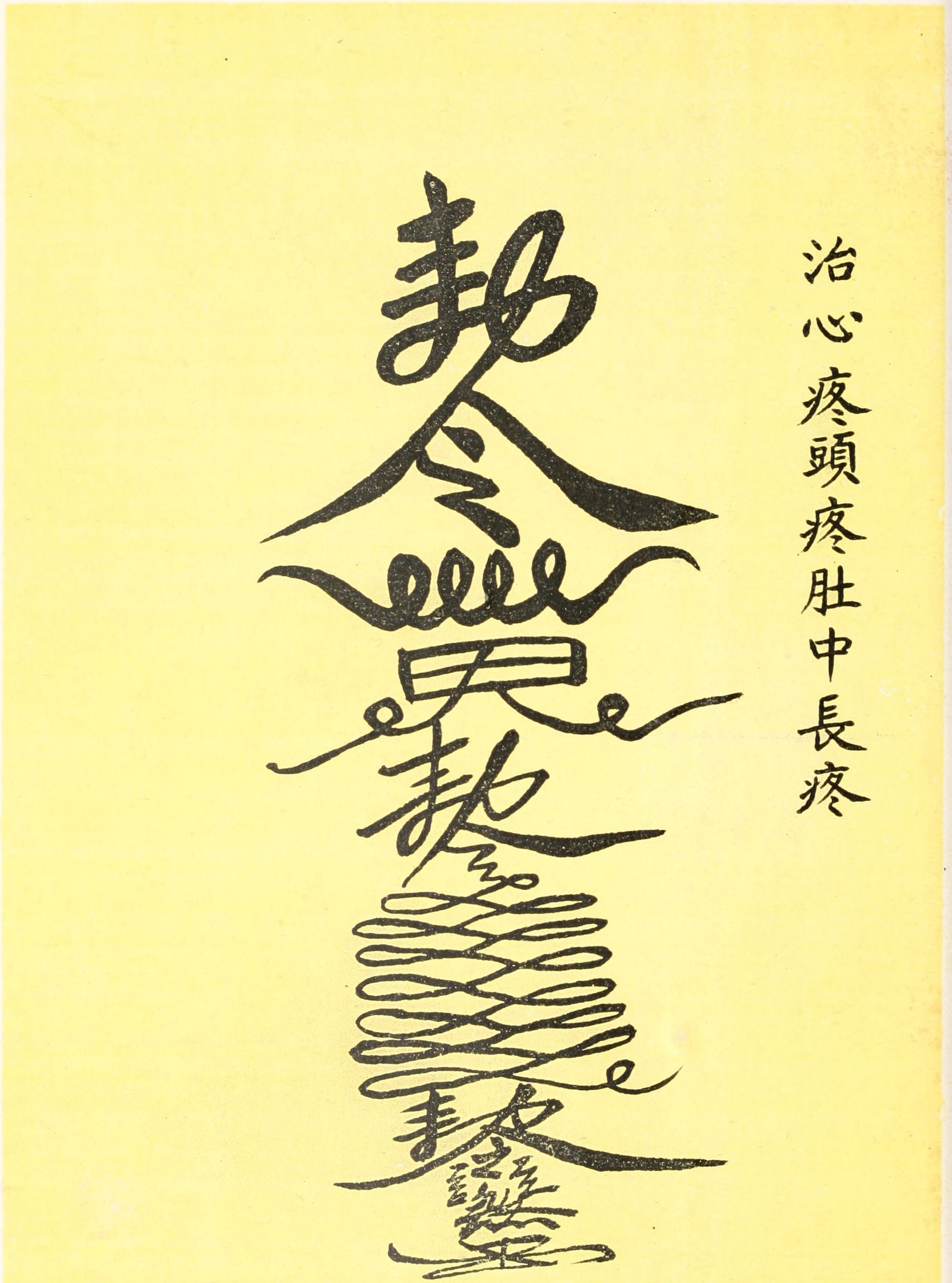
The written-charm must be first pasted over the abdomen. It is then burnt, and the ashes are administered to the sufferer.

Fig. 97



Charm curing from dropsy.

Fig. 98



Charm curing all kinds of heart trouble, headaches and dyspepsy.

Charm for curing all kinds of heart trouble,

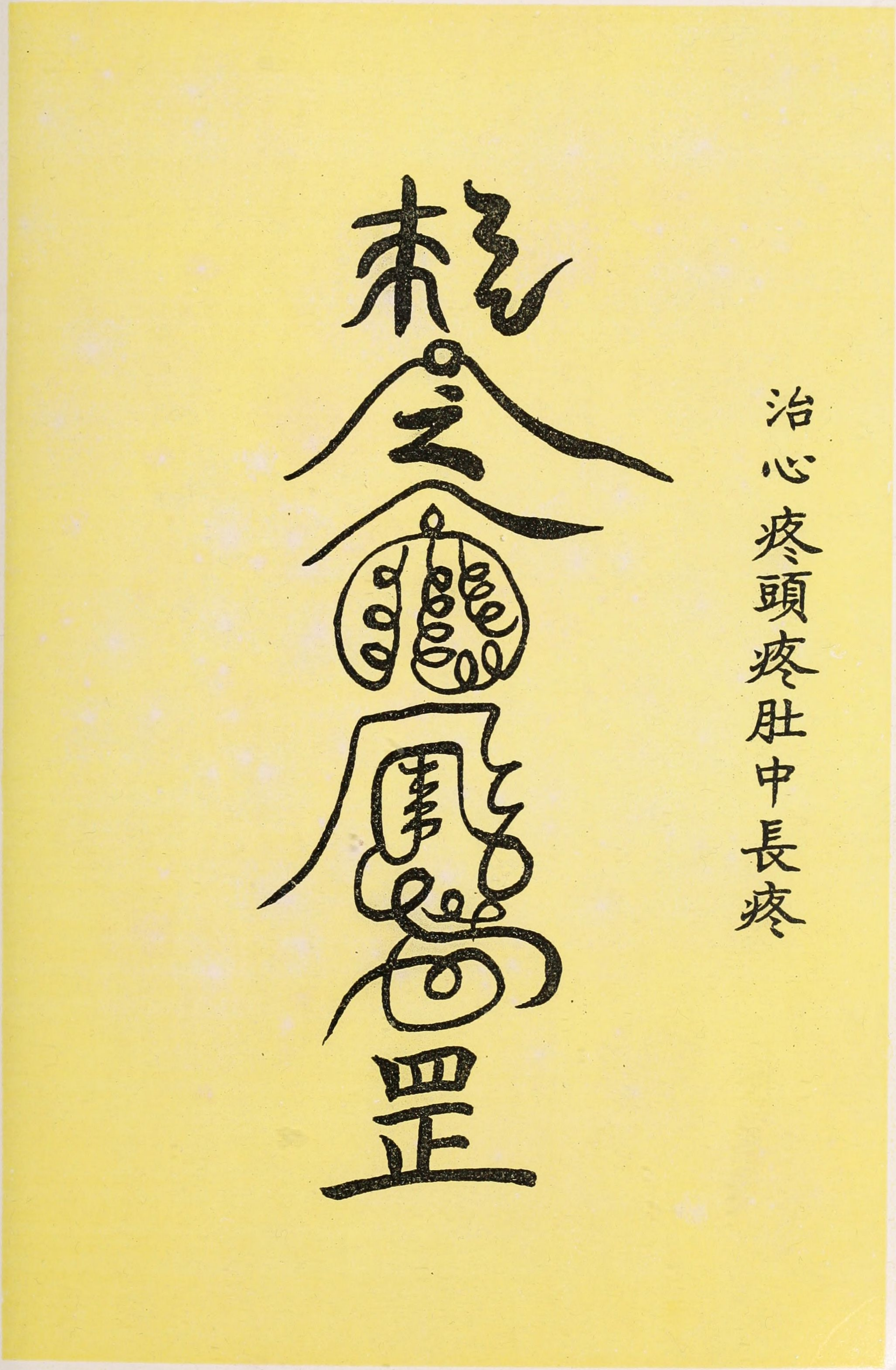
headaches, and inveterate dyspepsy.

The same method is resorted to as in using the preceding charm. The script is first applied on the part of the body where pain is felt. It is then burnt and the ashes mingled with some wine or tea are given to the poor sufferer.

Charm similar to the preceding one.

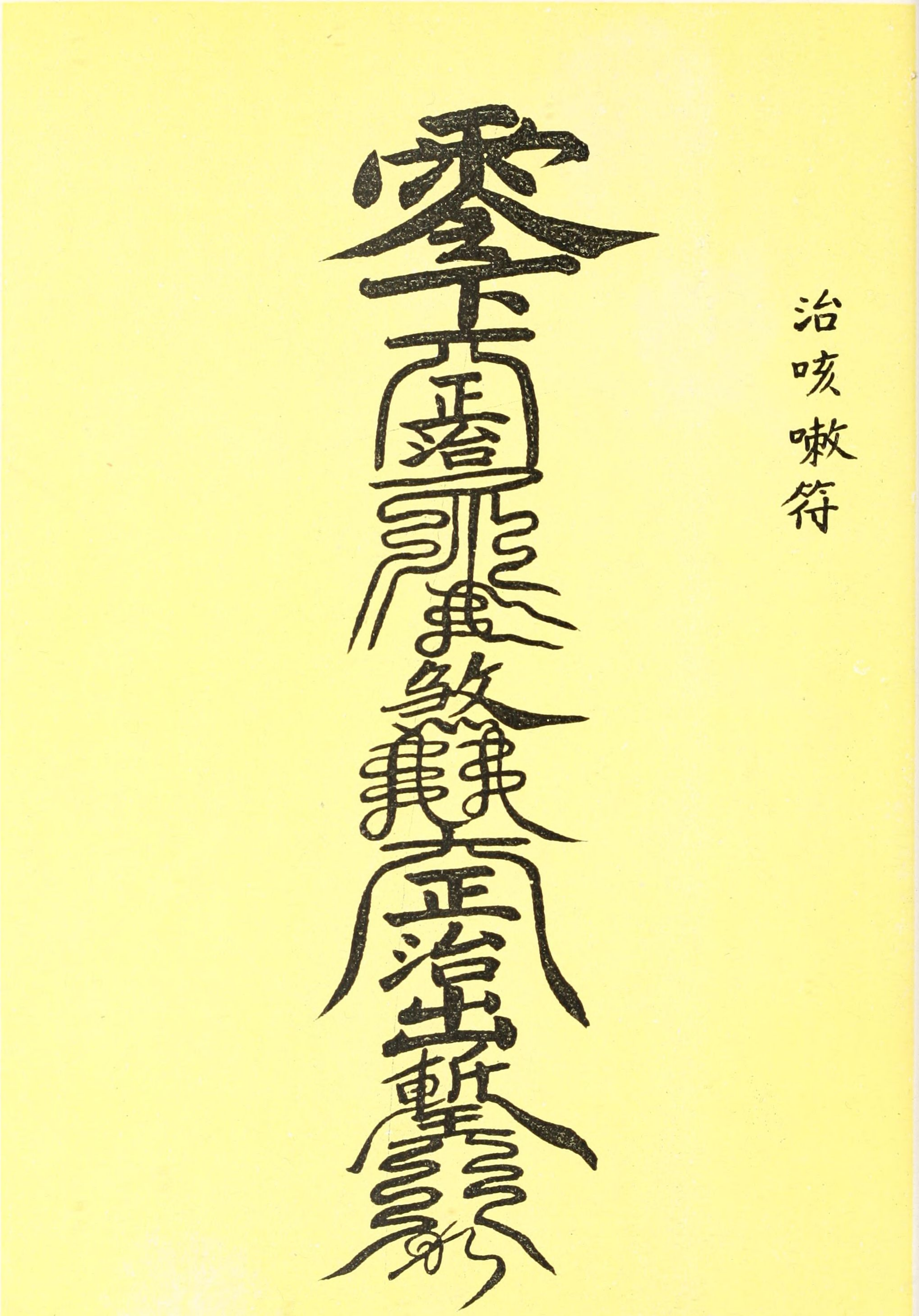
This charm is but a variety of the preceding one. The purpose and method of applying it are also identical.

Fig. 99



Charm similar to the preceding one.

Fig. 100



Specific relieving from cough.

Specific relieving from cough.

Burnt and reduced to ashes, this charm is of much more efficacy than our well known liquorice root. It is in great demand by old people during the severe winter months.

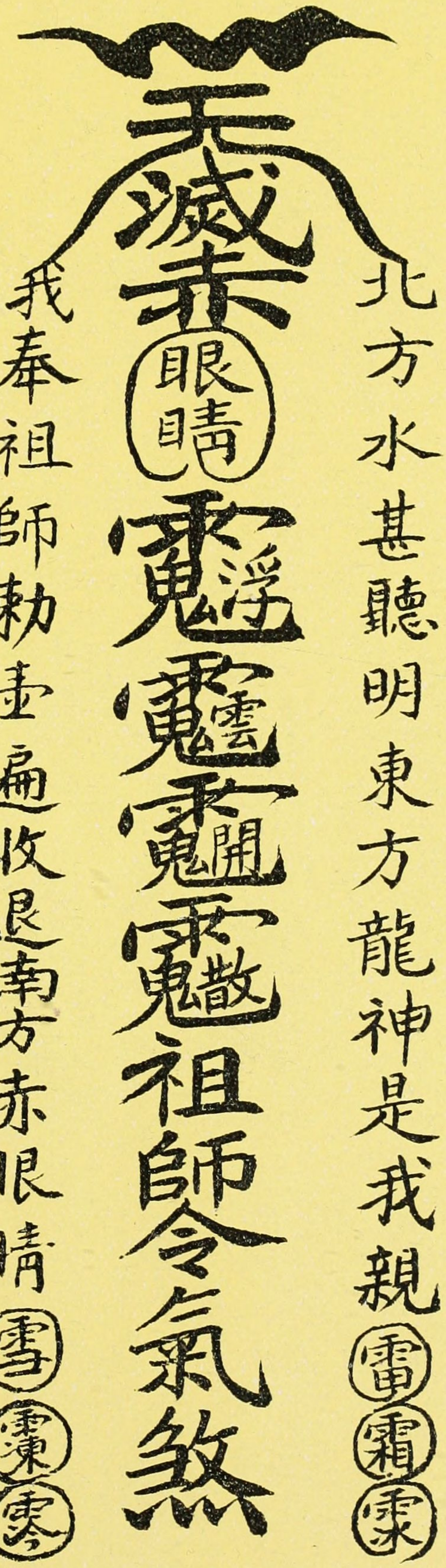
Charm for healing sore eyes.

This charm contains various incantations purporting to conjure up the Dragon (1), waters, and all refreshing sources. The eyes must be first rubbed with the marvellous charm. It is then burnt, and the ashes steeped in some beverage are administered to the sufferer.

---

(1) The Dragon, *Lung* 龍, is China's God of water and rain. The watery principle of the Universe is pre-eminently associated with him. He causes the winds to blow and produces rain for the benefit of mankind. A peculiar description of pearl, possessing magic powers, is said to be carried on his forehead. De Groot. The Religious System of China. Vol. V. p. 497.

Fig. 101



Charm for healing sore eyes.

Fig. 102

Charm curing from asthma.

Charm curing from asthma.

This charm dries up the mucous membrane and reduces the excessive need of expectorating. It is administered in the same manner as the preceding one.

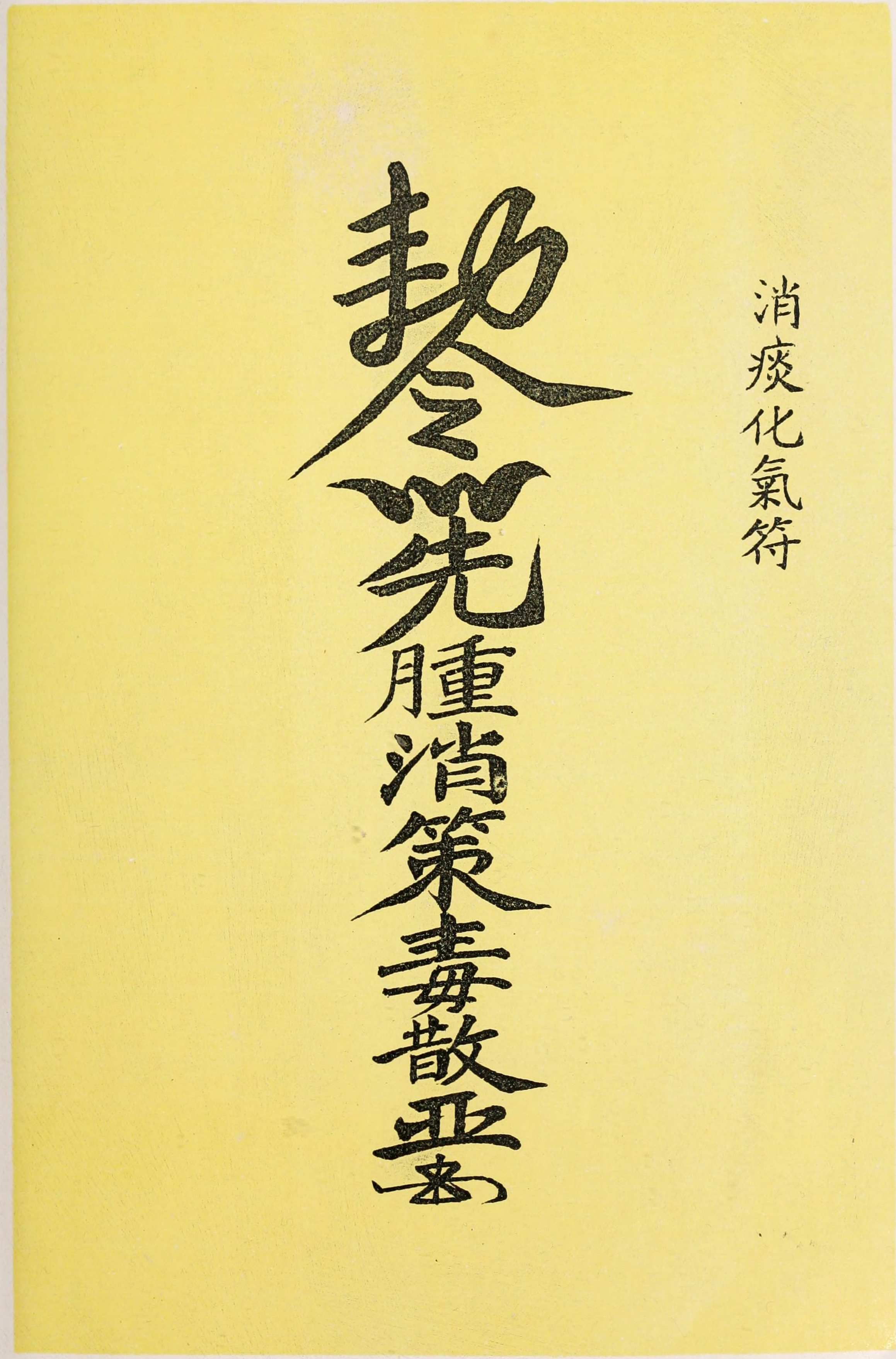
This marvellous specific is in great demand by those who live in damp and marshy places. Chinese of this class are constantly expectorating.

The charm is burnt, and the ashes mingled with native spirits are drunk by the sufferer. A soothing perspiration follows, and the sufferer is totally relieved from his infirmity.

Charm for relieving mucous expectoration and difficult breathing.

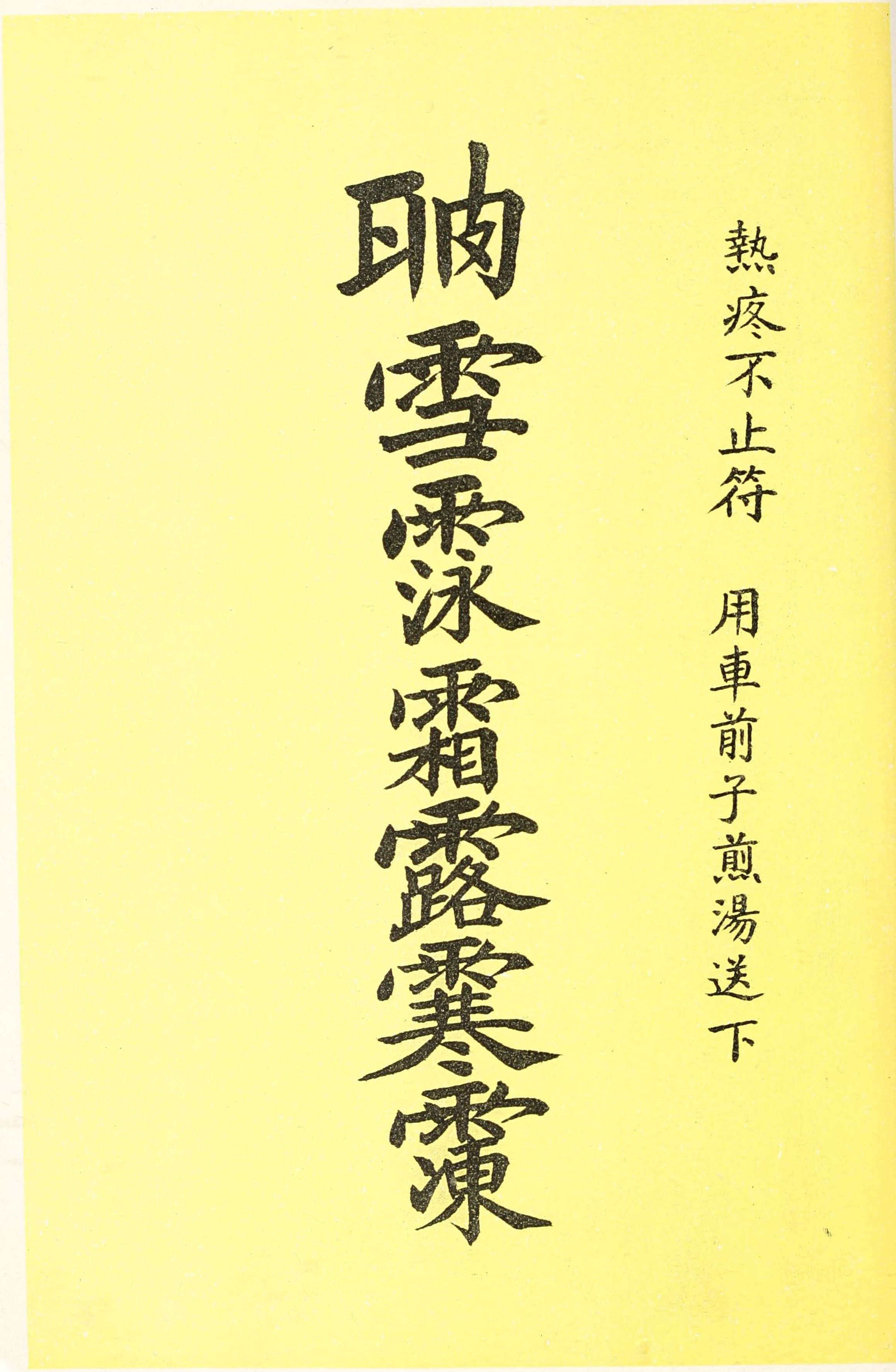
Old people deem this charm a wonderful remedy for relieving mucous expectoration and difficult breathing. It is employed to stimulate the secretion of the mucous membrane of the bronchial tube.

Fig. 103



Charm for relieving mucous expectoration (chronic among the Chinese).

Fig. 104



Charm for relieving inflammation of the lungs and chest.

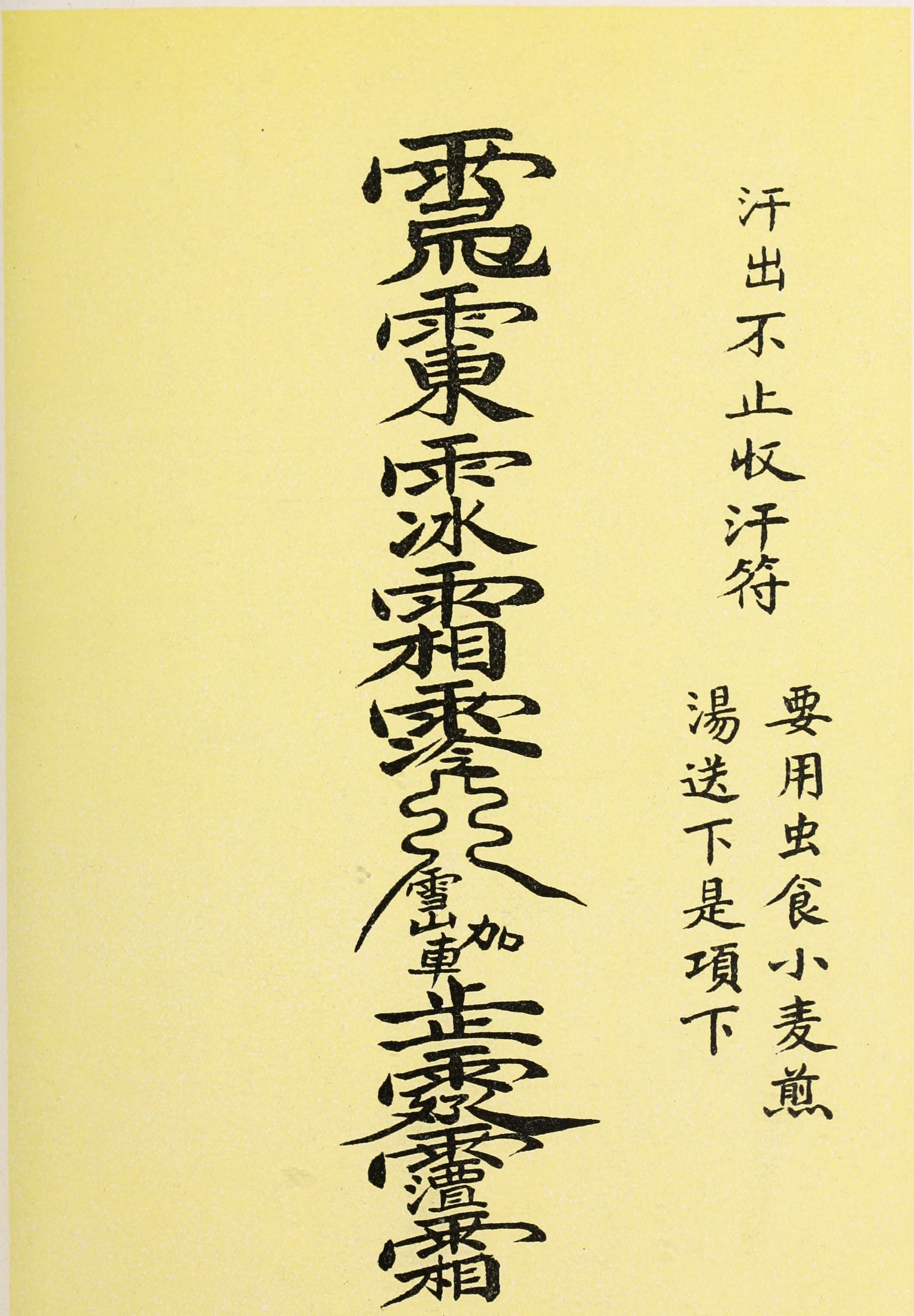
Charm for relieving inflammation of the lungs and chest.

This charm is employed in cases of inflammatory diseases caused by the prolonged heat of the season. Thus for instance in inflammation of the lungs and chest etc... The written charm is burnt, and the ashes steeped in an infusion of plantain are administered to the sufferer.

Charm for stopping persistent perspiration which weakens the sufferer.

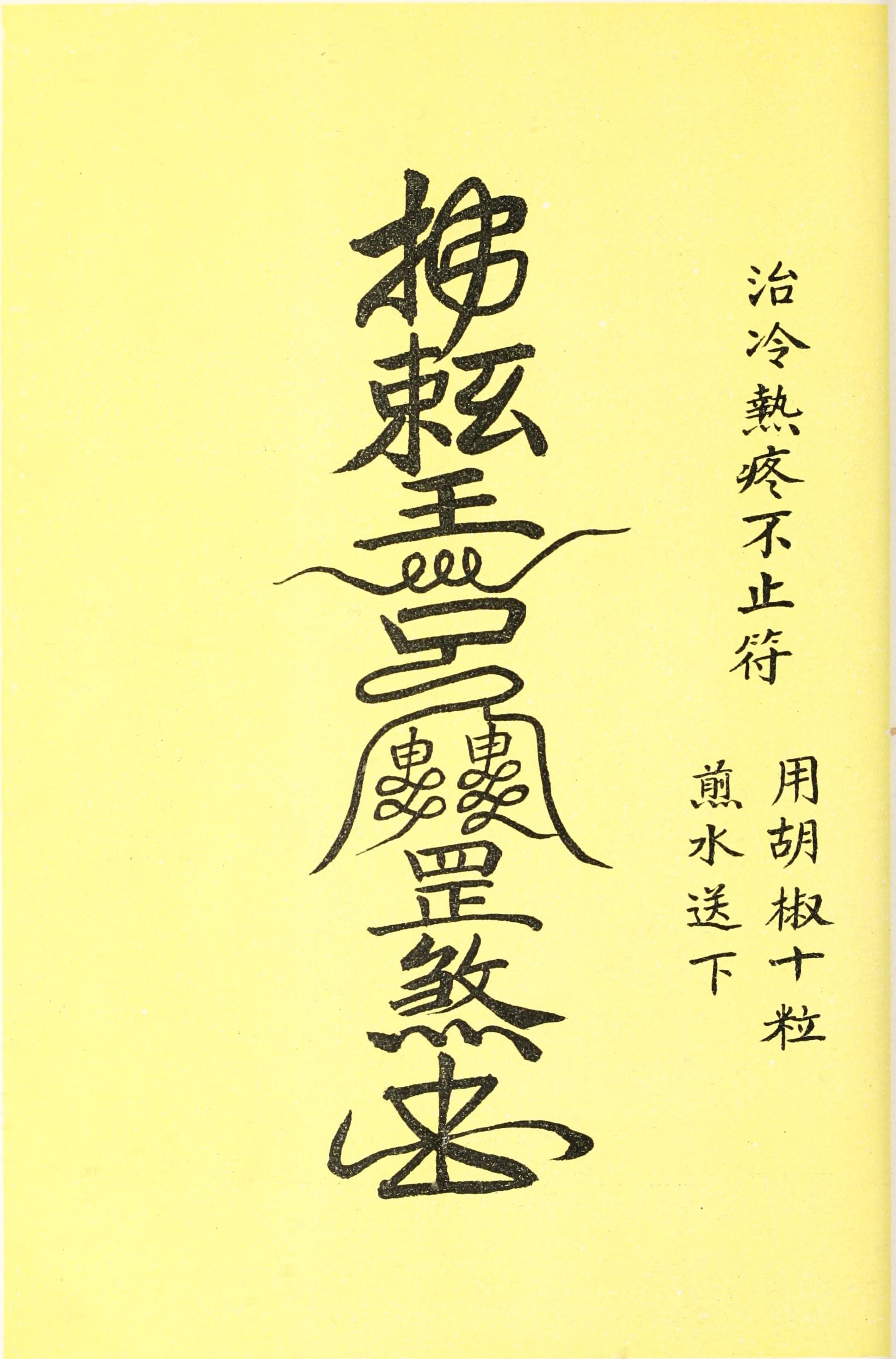
This charm is administered in the following manner. Some grains of corn, already half-eaten by weevils, are boiled in water. The yellow-paper charm is then burnt, and the ashes mingled with the above decoction are administered to the patient. This remedy is of marvellous efficacy!

Fig. 105



Charm for stopping persistent perspiration.

Fig. 106



Charm curing from fever.

Charm curing from fever.

This charm is employed in cases of persistent and acute fever, or when typhoid sets in accompanied with inflammation. The charm is burnt, and the ashes mingled with a decoction of ten grains of ginger are given to the patient.

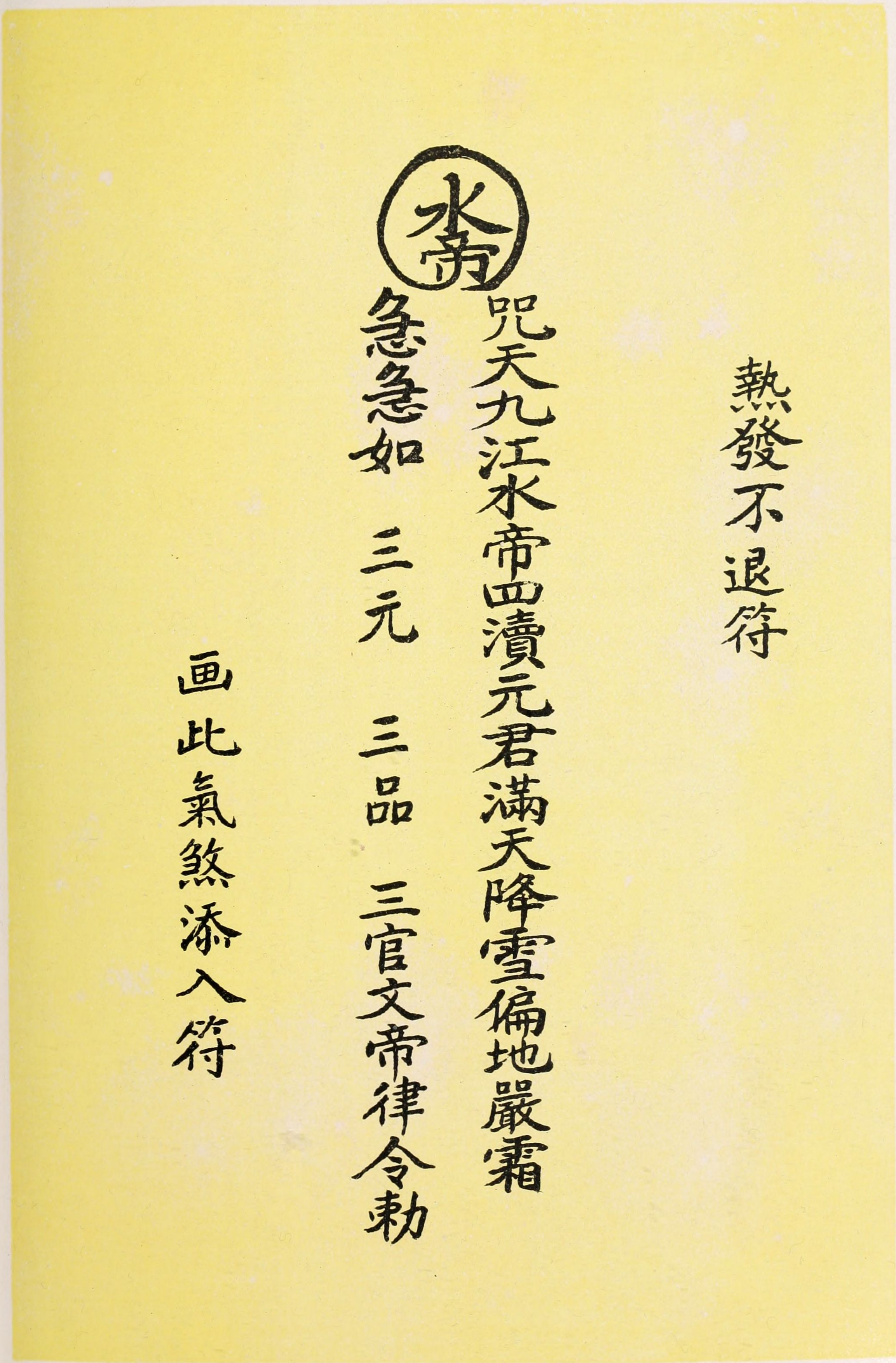
Another charm for allaying fever-heat.

The following is a wonderful specific for lowering the temperature of those who have high fever. Recourse is had to most potent means. The Gods of the Nine Great Rivers of the Universe (1) are invoked, as also the divinities that preside over the canals of the country, and all are begged to cool the atmosphere as quickly as possible. It is obvious that such a vast amount of fresh water must produce a salutary reaction on the patient, tortured by the burning heat of the fever.

---

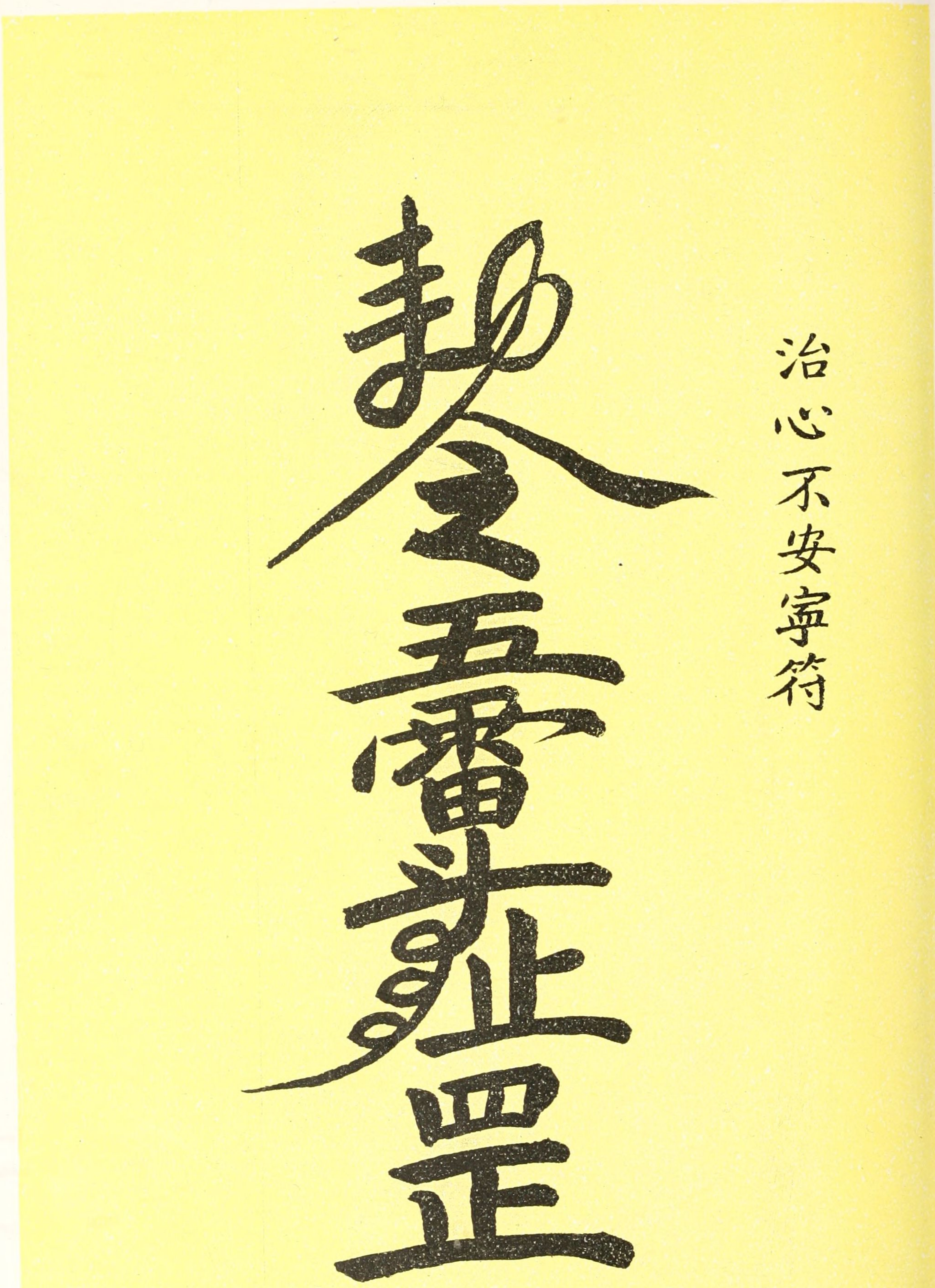
(1) The Universe is China, the Ancients knowing no other country. The Nine Great Rivers are those whose course was regulated by Yü 禹 (B. C. 2205-2197). Among them are the Yangtze, the Han, Wei, Tsi, Hwai and Loh rivers. See Legge's Classics. Vol. III. p. 141 (The Tribute of Yü).

Fig. 107



Another charm for allaying fever-heat.

Fig. 108



Charm for dispelling sadness and anxiety which prey on the sick.

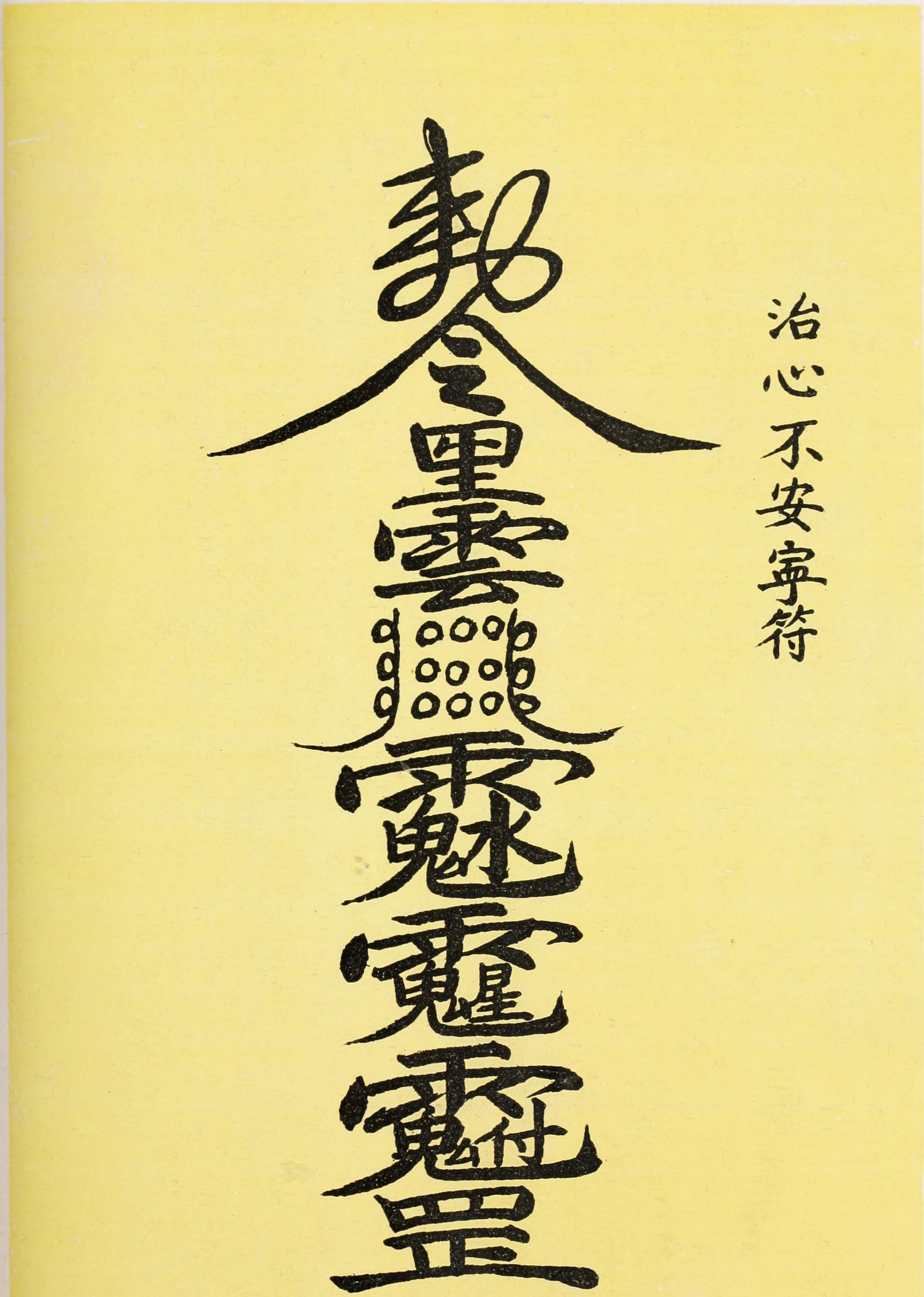
Charm for dispelling sadness and anxiety which prey on sick persons.

The annexed is a charm for dispelling sadness, anxiety, and the moral depression which prey on sick persons, and tend to generally increase their illness. The charm is first suspended in the sick person's room. It is then burnt, and the ashes mingled with tea are administered to the patient.

Another fear-dispelling charm.

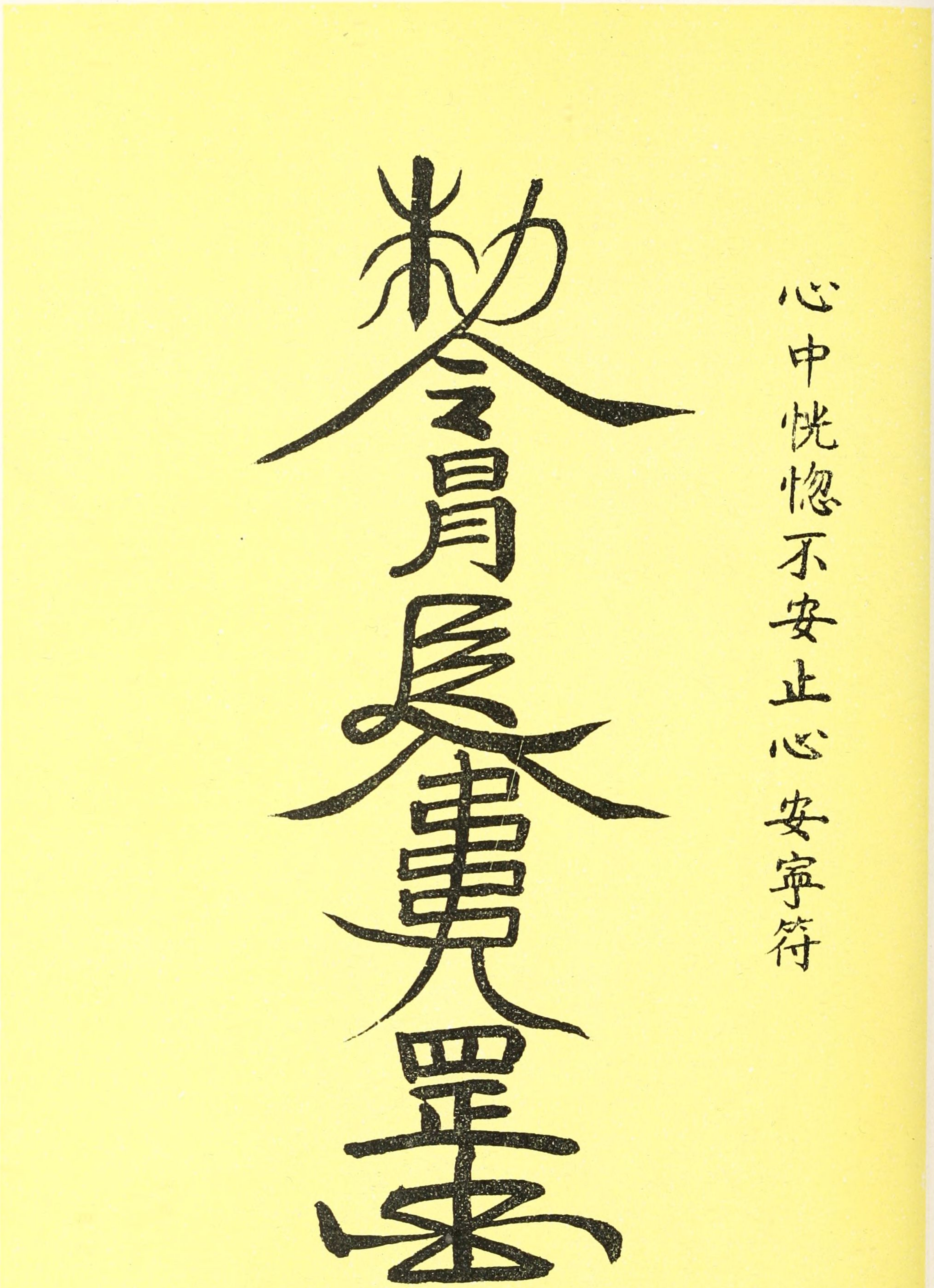
The annexed charm is but another form of the preceding one, and produces the same fear-dispelling effects on the sufferer.

Fig. 109



Another moral tonic similar to the preceding one.

Fig. 110



Anti-delirium charm.

Anti-delirium charm.

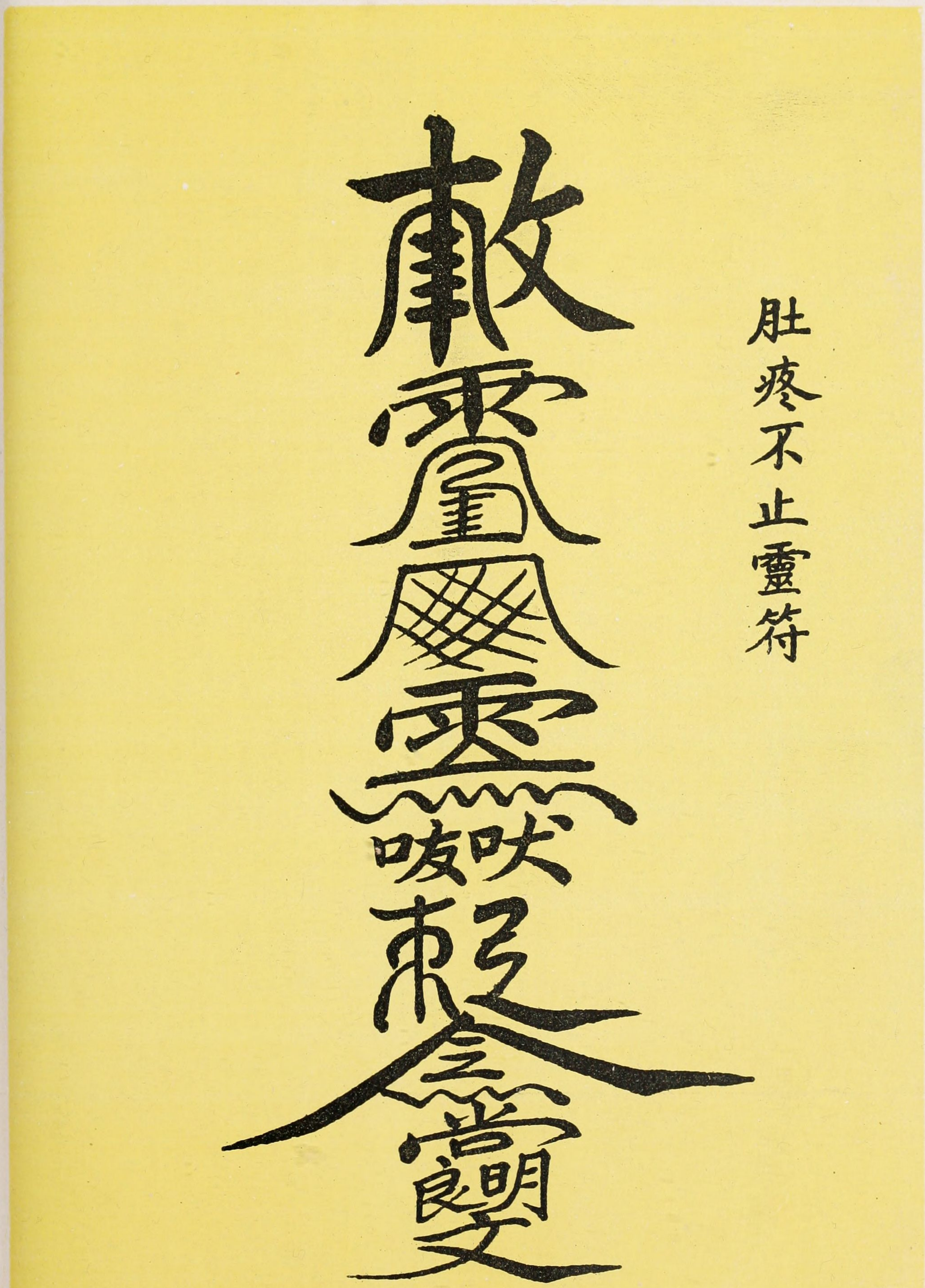
When the patient talks at random and the onlookers see that he has lost his wits, the annexed charm is applied on the chest, or pinned on to his clothes. Should he be capable of drinking something, the charm is burnt, and the ashes steeped in some beverage are administered to him.

Charm for assuaging abdominal pains.

The annexed charm is employed in cases of abdominal pains, hepatic and nephritic colics.

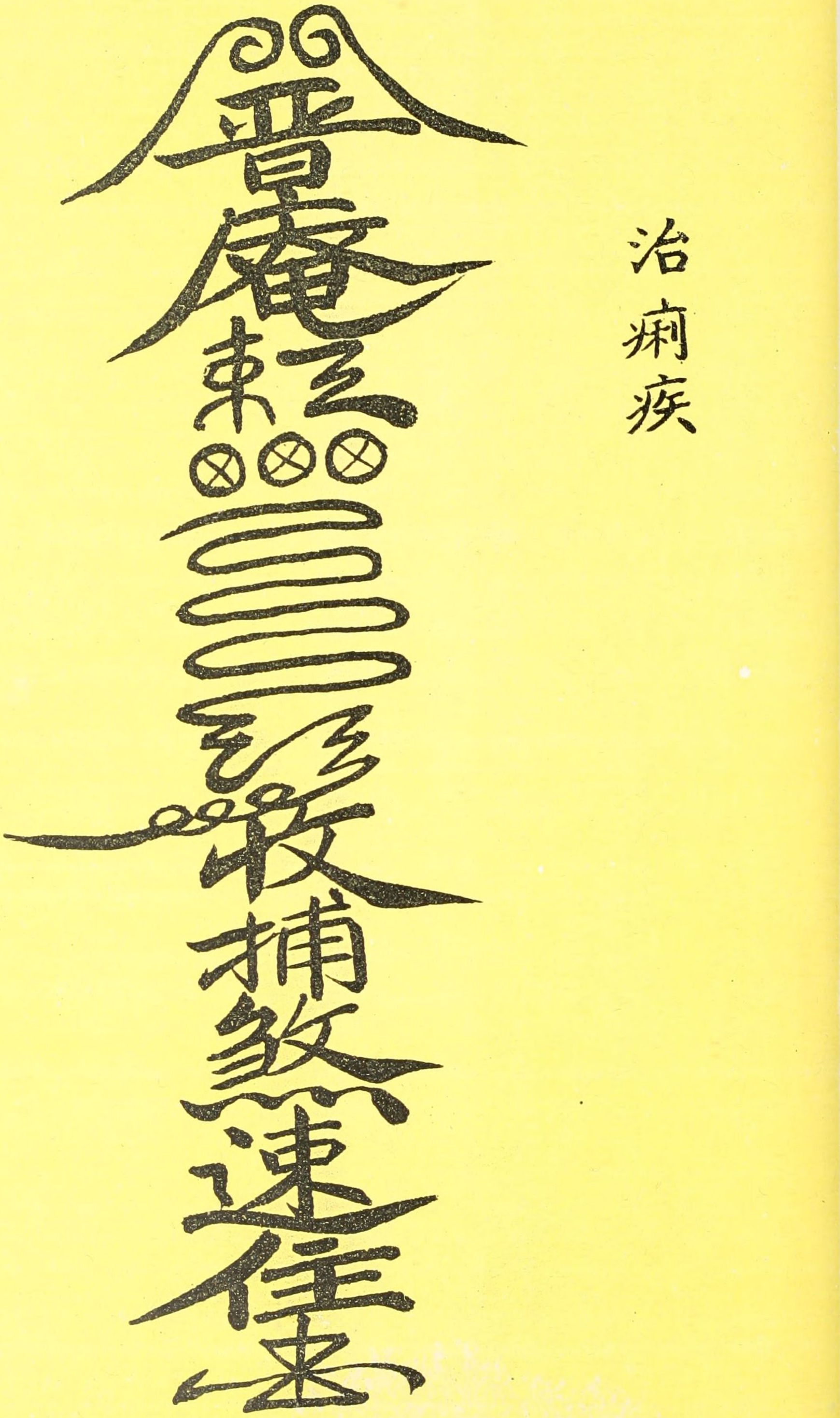
When all other remedies have failed to afford relief, recourse is had to this wonderful specific.

Fig. 111



Charm for assuaging abdominal pains.

Fig. 112



Charm curing from diarrhœa.

Charm curing from diarrhœa.

The annexed charm is of unrivalled efficacy in all cases of diarrhœa.

Pagan folks, suffering from dysentery, have frequently recourse to this means.

It is administered to the sufferer in the same manner as other charms previously described.

Charm for hastening delivery.

This charm is renowned for hastening delivery when childbirth is difficult.

It is exclusively employed by Buddhist priests, who invoke for the purpose *Jü-lai* (1) Buddha, 如來佛, and beg the Dragon to come to the aid of the woman and help to bring forth a male child from her womb.

Pagans believe in its marvellous efficacy. One of them said to the Author: "it is but required to apply the charm on the woman's body, the child will be infallibly brought forth, even should the mother's womb be rent asunder". The conviction with which he uttered these words seemed to be perfectly sincere.

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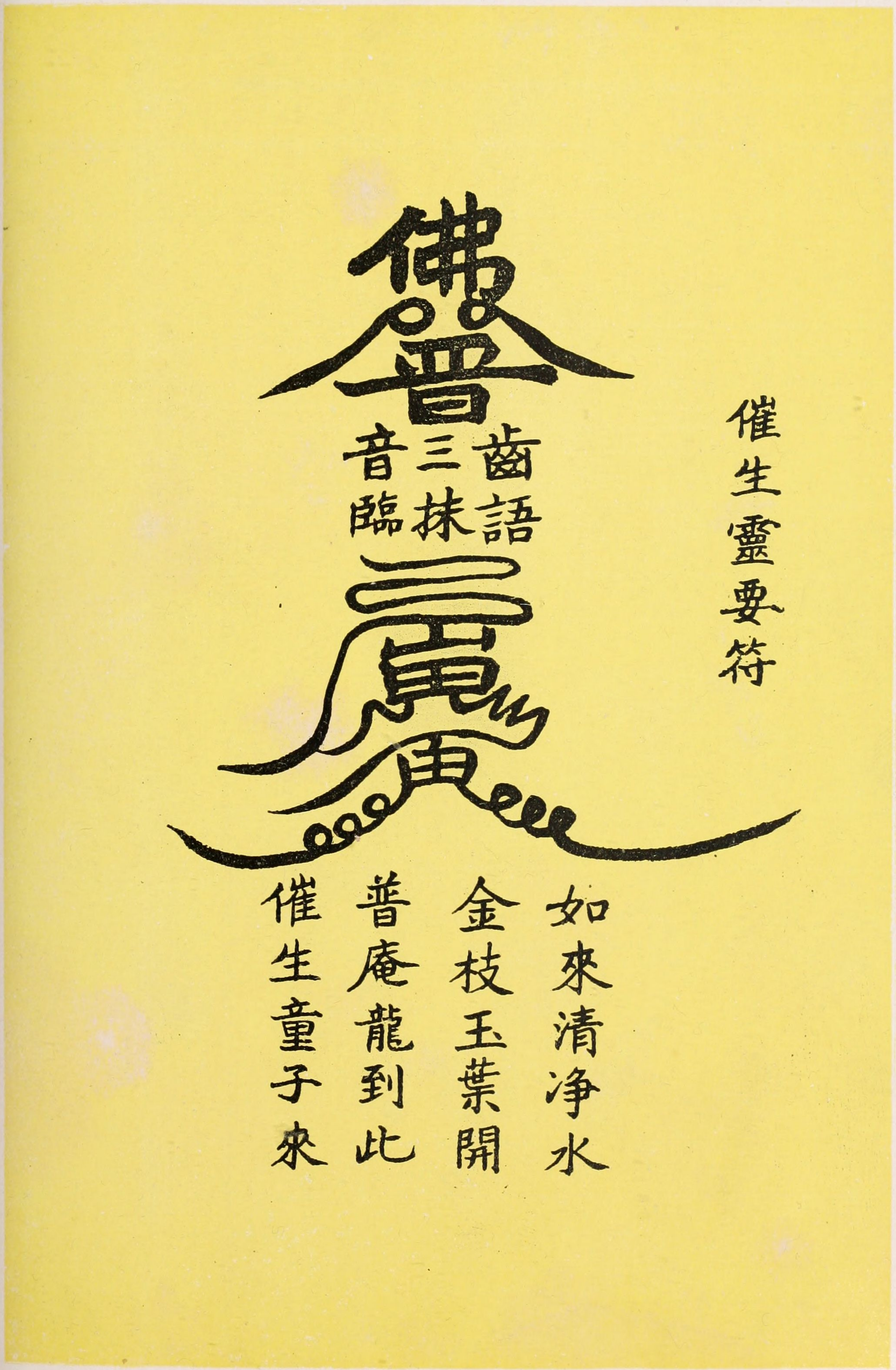
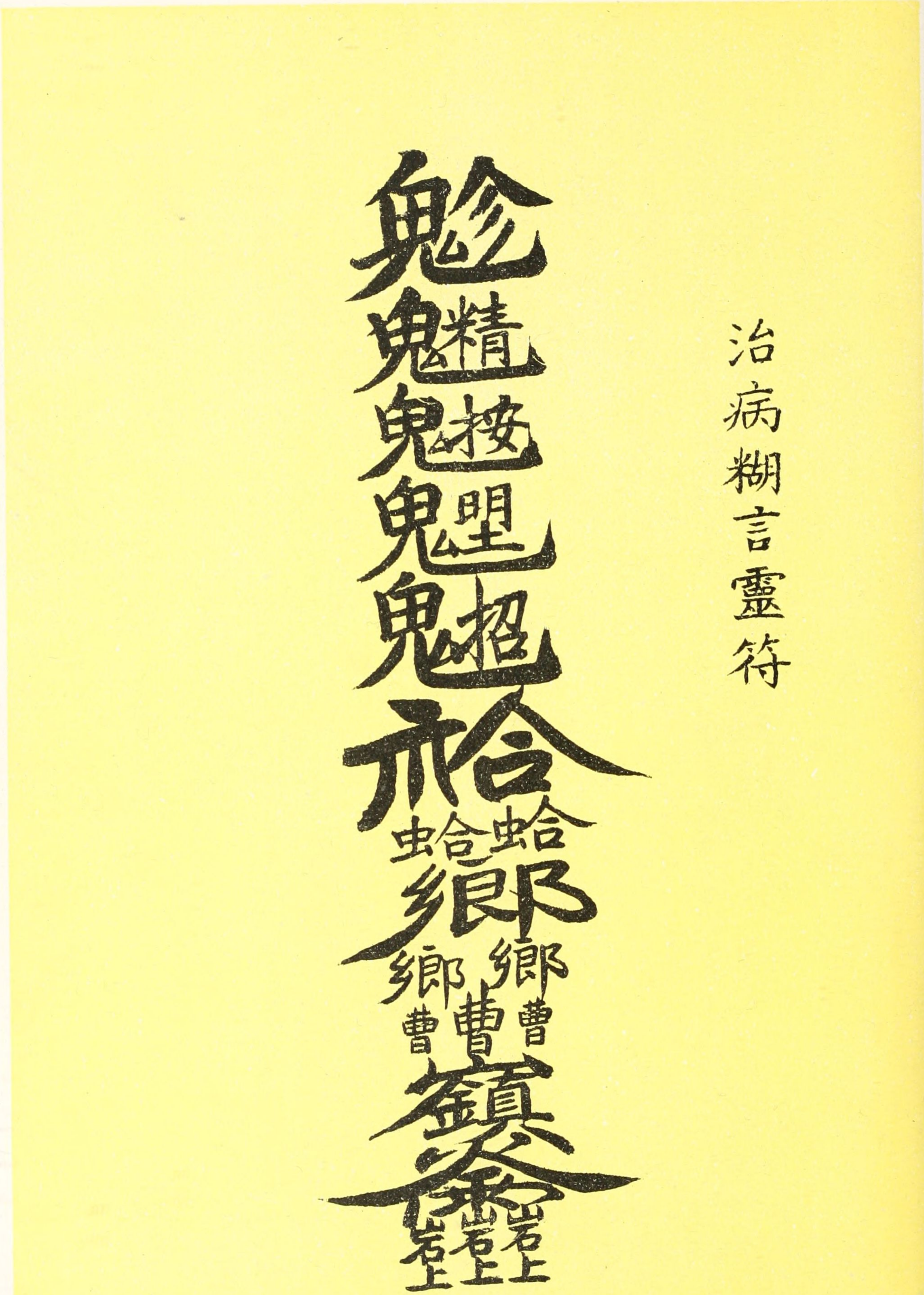
(1) The Chinese translation of the Sanscrit "*Tata-gata*", the "Thus come Buddha". Buddha calmly approaching, that is bringing human nature as it truly is. With perfect knowledge and high intelligence, he comes and manifests himself. Edkins. Chinese Buddhism. Introduction. p. 6.

Fig. 113



Buddhist charm for hastening delivery.

Fig. 114



Another anti-delirium charm.

Another anti-delirium charm.

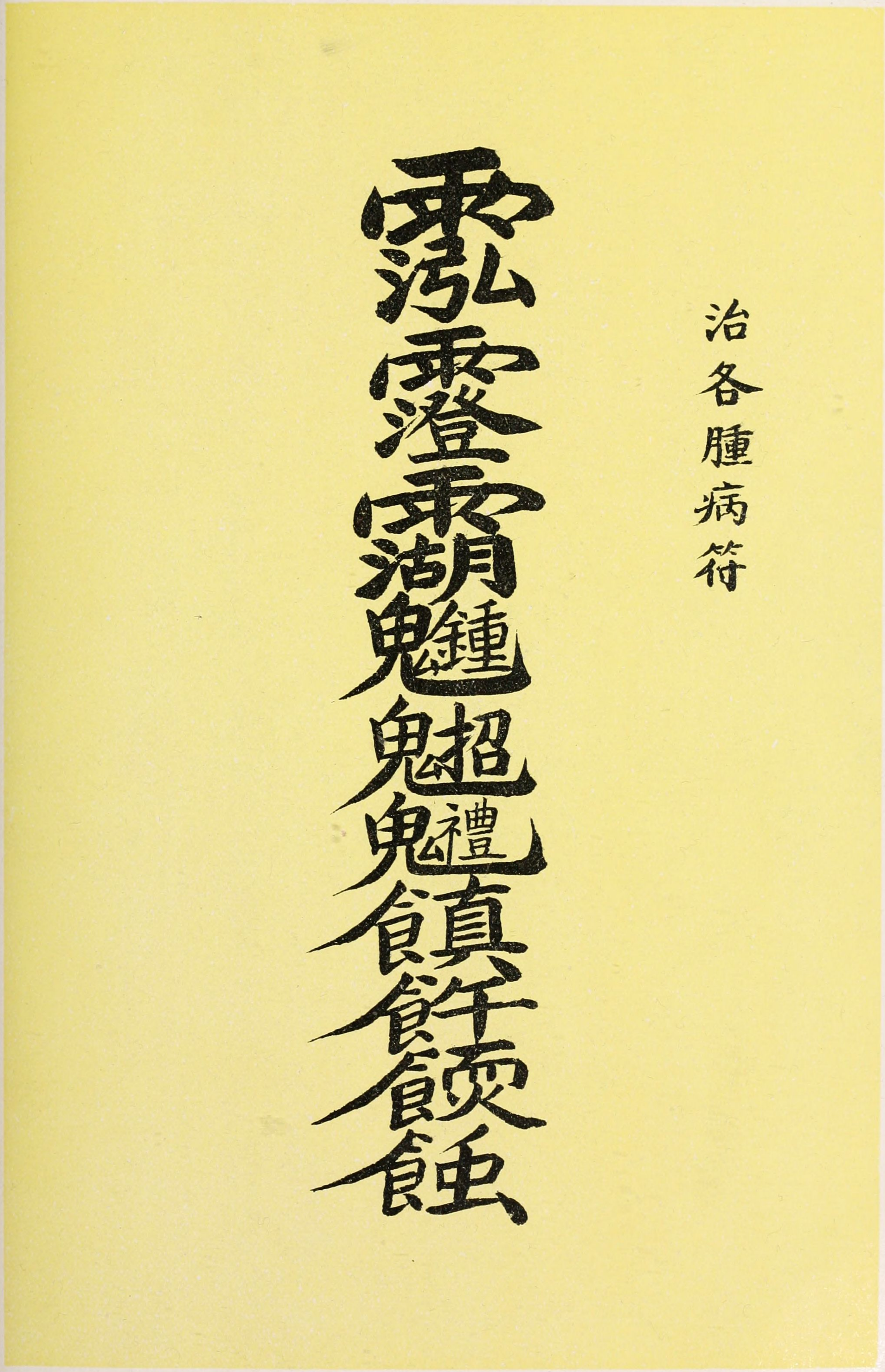
When a person is suffering from delirium, has lost his wits and speaks at random, this marvellous charm is burnt, and the ashes are given to the sufferer in order to restore him to consciousness.

Charm for reducing swelling of the limbs or body.

The annexed magic script is employed for reducing swelling of the limbs or body.

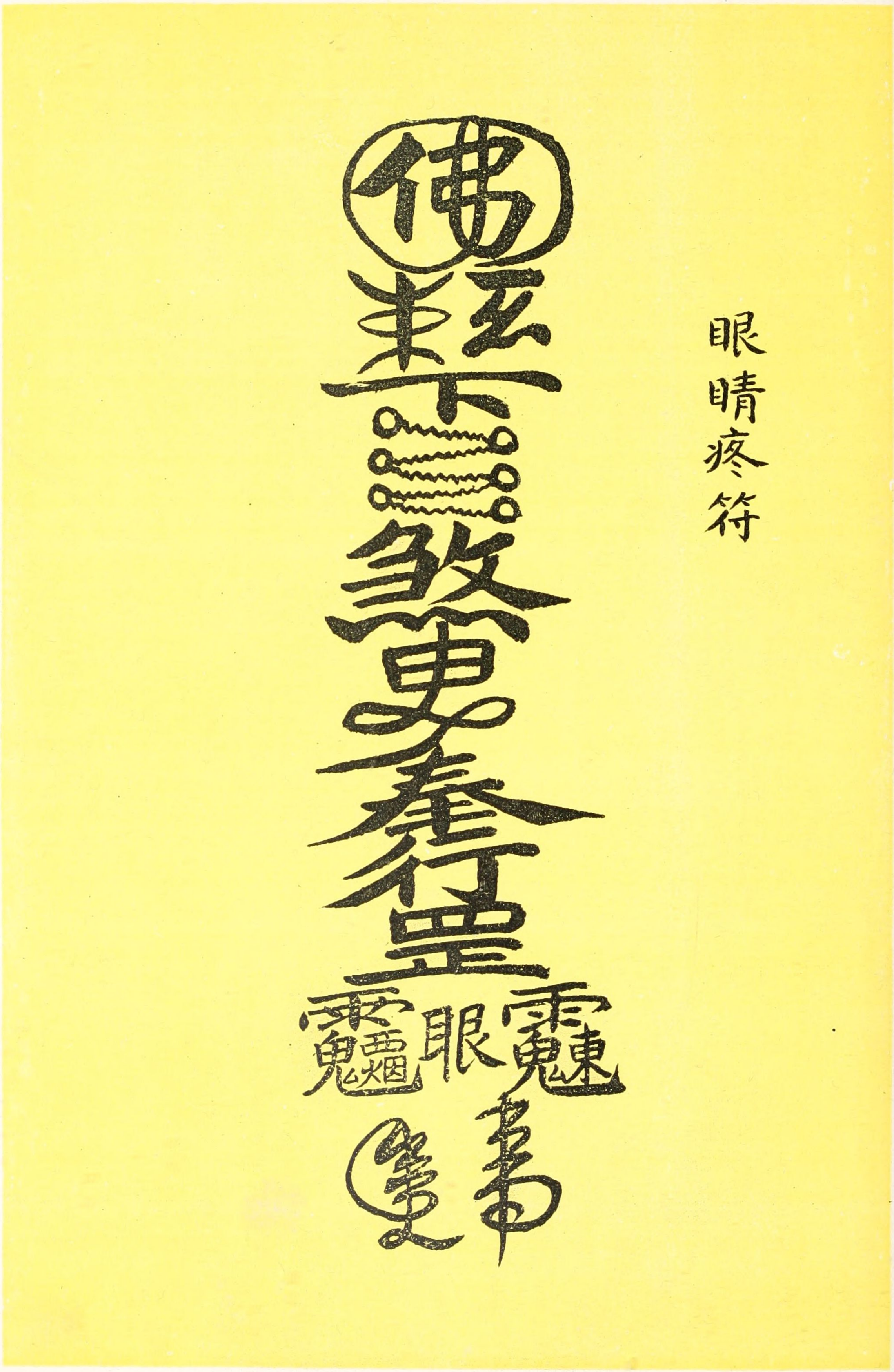
It is first applied on the swollen part. The charm is then burnt, and the ashes mingled with some beverage are given to the sufferer.

Fig. 115



Charm for reducing swelling of the limbs or body.

Fig. 116



Buddhist charm for curing sore eyes.

Charm for curing sore eyes.

The annexed charm is renowned for its efficacy in curing sore eyes.

The eyes are first rubbed with the written charm. It is then burnt, and the ashes mingled with water are used to wash the eye-lashes.

Charm protecting from malevolent ghosts.

Pagans wear the annexed charm on their persons, or sewn on to their clothes, in order to secure protection from the malevolent attacks of ghosts, who may happen to leave their tombs (1).

The Author was an eye-witness to one of these comical occurrences. About two years ago, near the large village of "*Tsing-tsi*", in the district of *Hanshan-hsien* 含山縣, Nganhwei province, a woman pretended that she saw a ghost leave its tomb, bearing, she added, a bunch of flowers in its hands. The news of the apparition spread abroad like wildfire, and thousands of persons flocked to the spot and examined the phenomenon. A small hole was discovered in the coffin. Since over ten years the decaying wood had been falling to pieces, and this was the simple cause of the hole. Buddhist and Taoist priests, *Tao-shi* 道士, were immediately summoned, and endless charms were written out in order to secure protection from the malevolent ghost.

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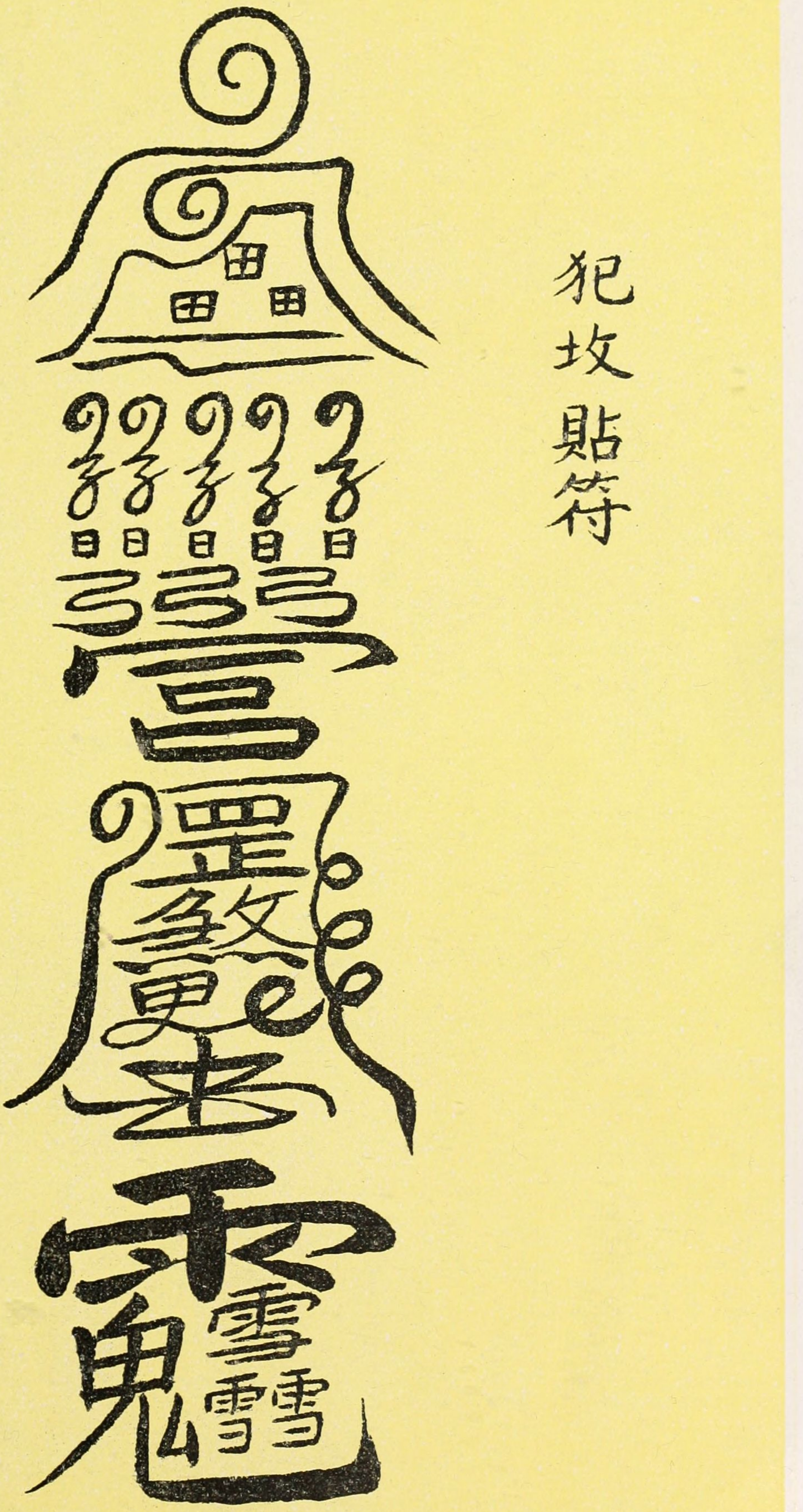
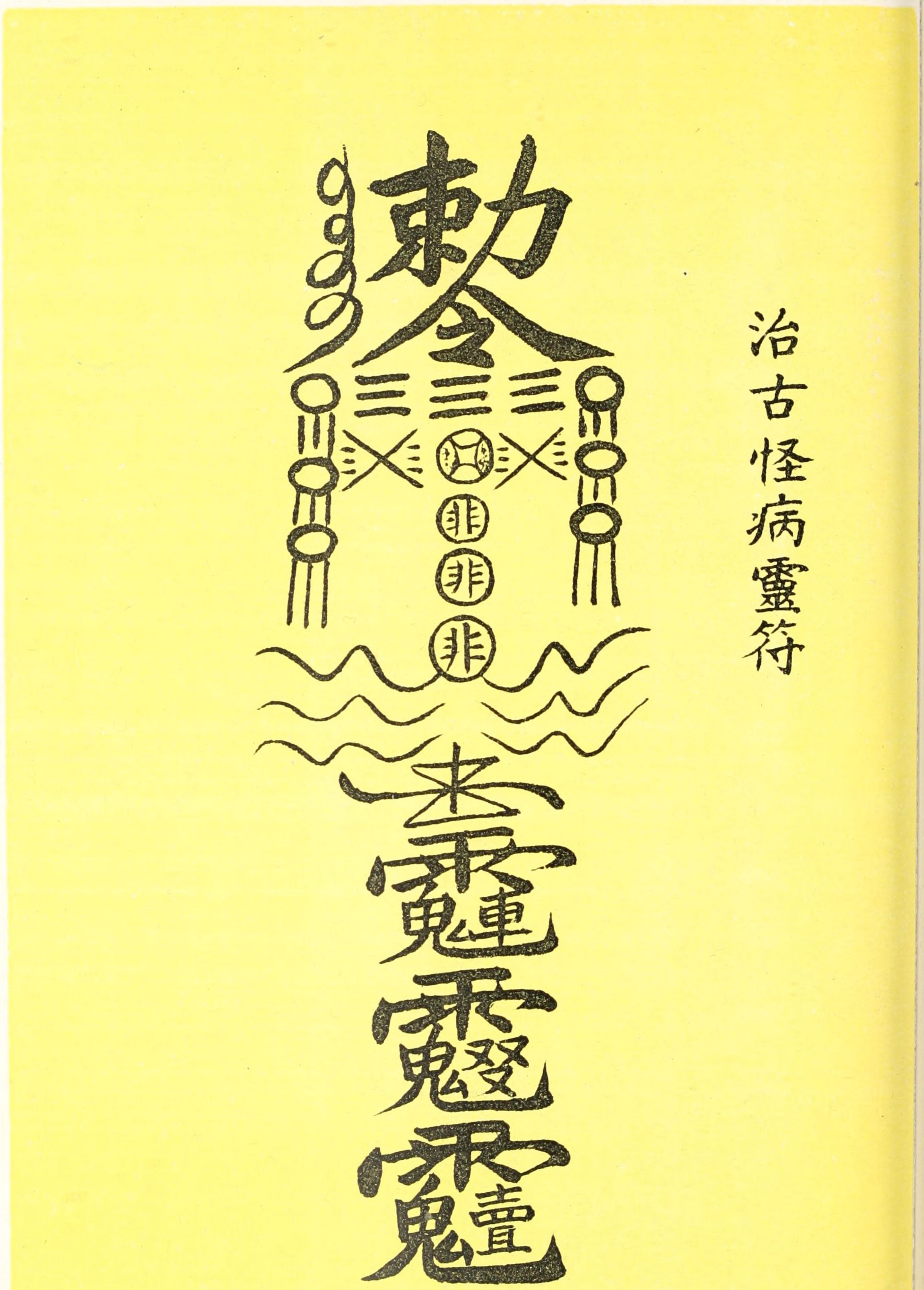
(1) It has been stated in Vol. I. p. 136, how Chinese believe that the *Kwei* 鬼, or inferior soul, remains with the body in the grave till corruption sets in. After death, the *Shen* 神 or *Hwun* 魂, that is the superior soul may also return, re-occupy the corpse and revive it, and this may take place after months and years. Such a belief explains sufficiently to the popular mind how ghosts may leave their tombs and molest the living. De Groot. The Religious System of China. Vol. IV. p. 123.

Fig. 117



Charm protecting from malevolent ghosts.

Fig. 118



Charm curing from an extraordinary or unknown disease.

Charm curing from an extraordinary or unknown disease.

The annexed charm is deemed to cure from any extraordinary or unknown disease whatsoever.

When Chinese quacks have exhausted all their medical nostrums on a poor patient, recourse is had at last to this wonderful specific.

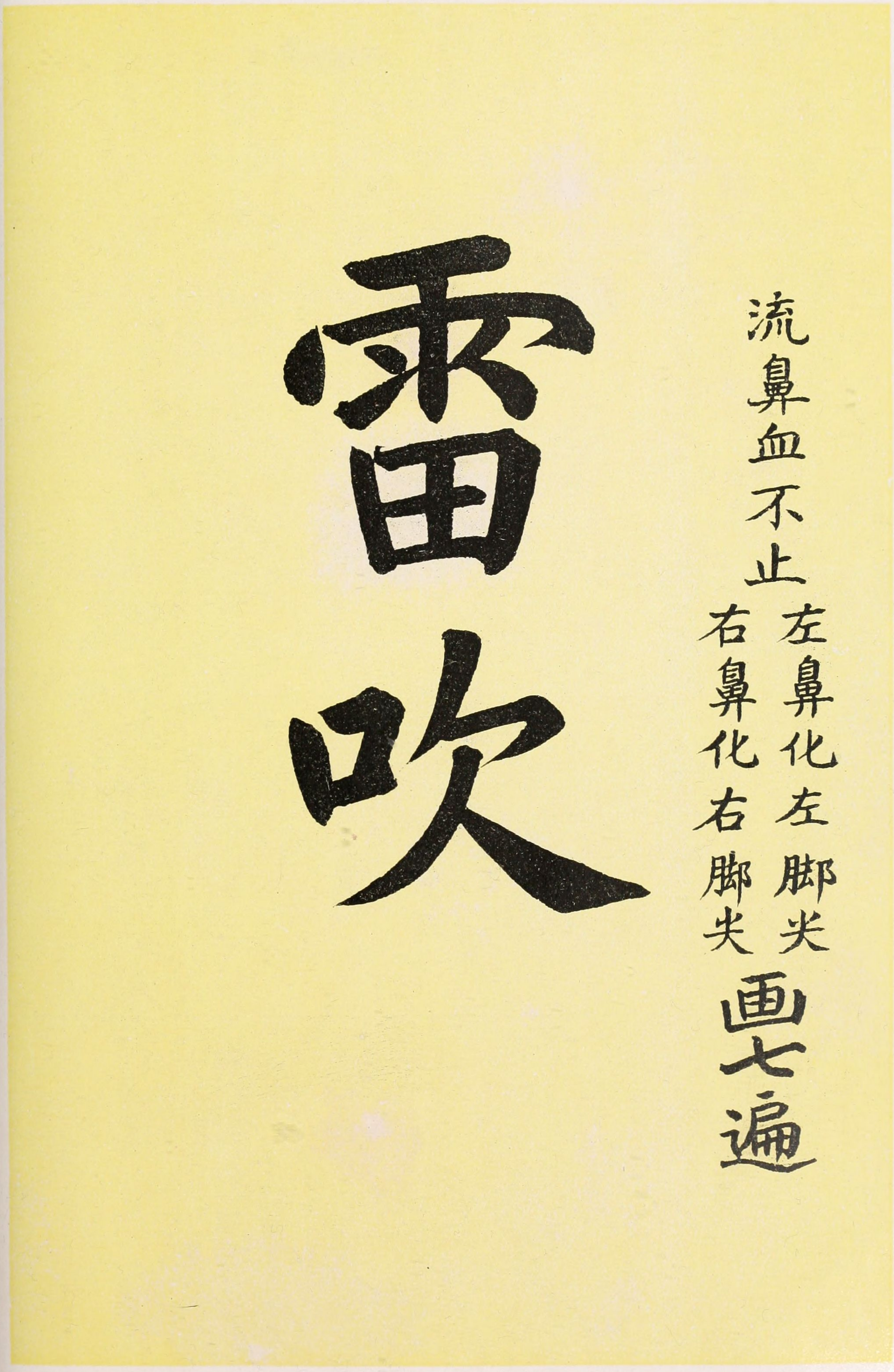
Charm for stopping bleeding of the nose.

The annexed charm is famous for stopping bleeding from the nose.

It is burnt in front of the sufferer, quite close to his toes. The part burnt near the right foot, must stop the flow of blood from the right nostril ; the other part burnt near the left foot, must stop the blood that flows from the left nostril.

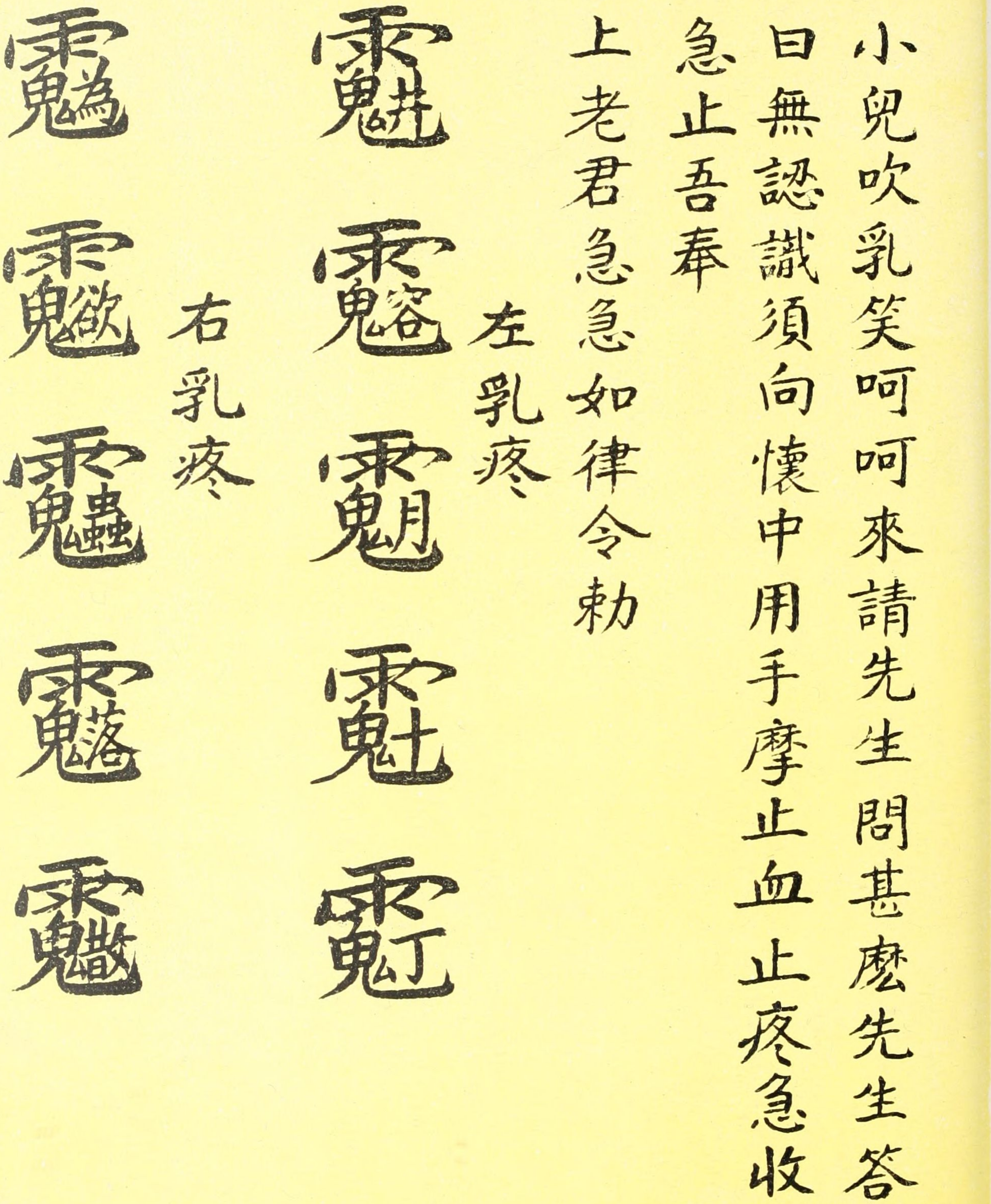
Some ashes are also introduced into the nostrils.

Fig. 119



Charm for stopping bleeding from the nose.

Fig. 120



Charm for healing breast-sores in suckling women.

Charm for healing breast-sores in suckling women.

The annexed charm has been invented by Taoist priests, *Tao-shi* 道士, for the purpose of healing sores that affect the breasts of women while suckling children.

The right half of the charm is applied on the right breast, and the other half on the left breast. Through the mysterious power of Lao-tze (1), the sores close up, and all pain quite disappears.

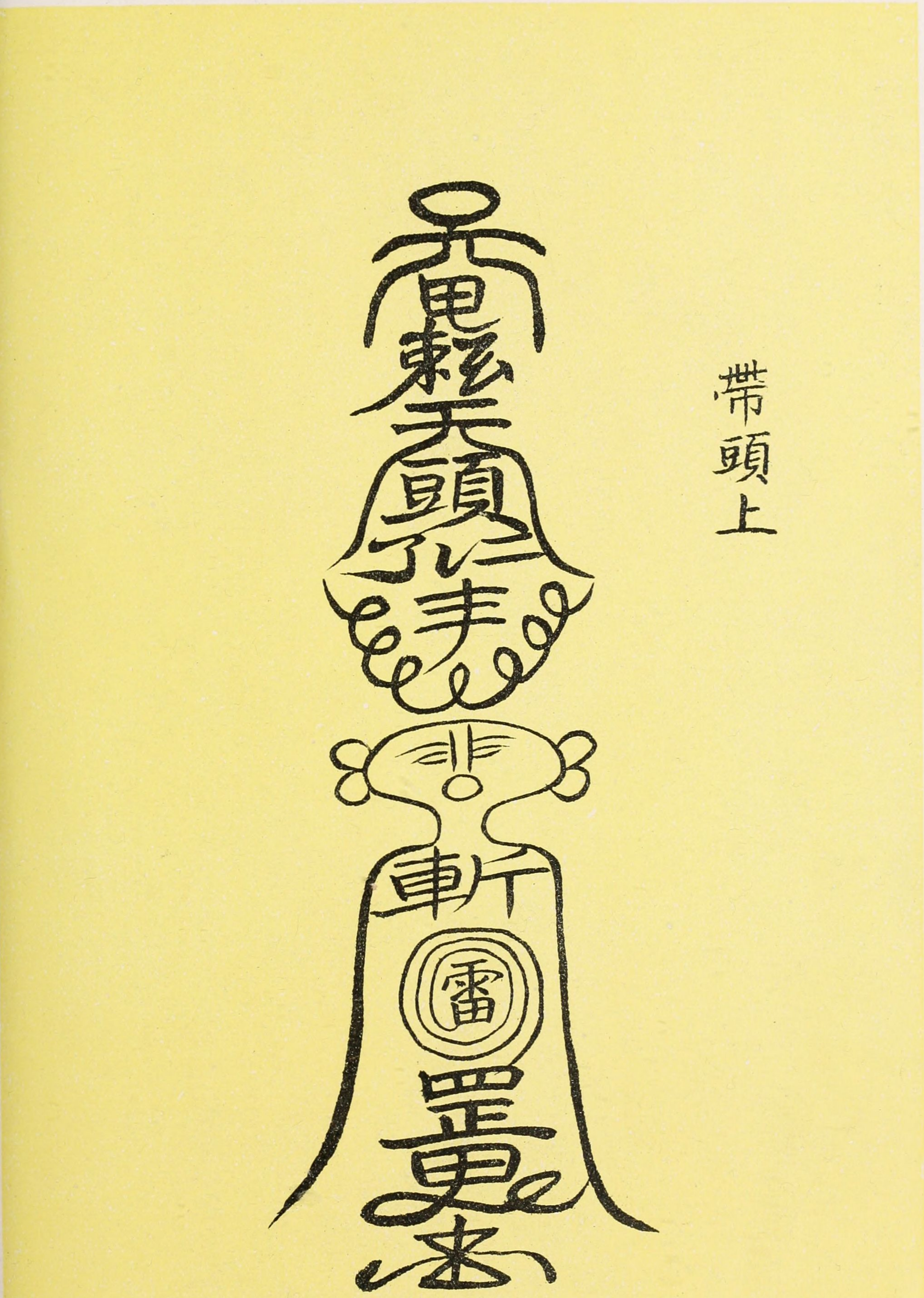
---

(1) See on *Lao-tze*. Vol. I. p. 70. Note 1.

Charm protecting women in confinement.

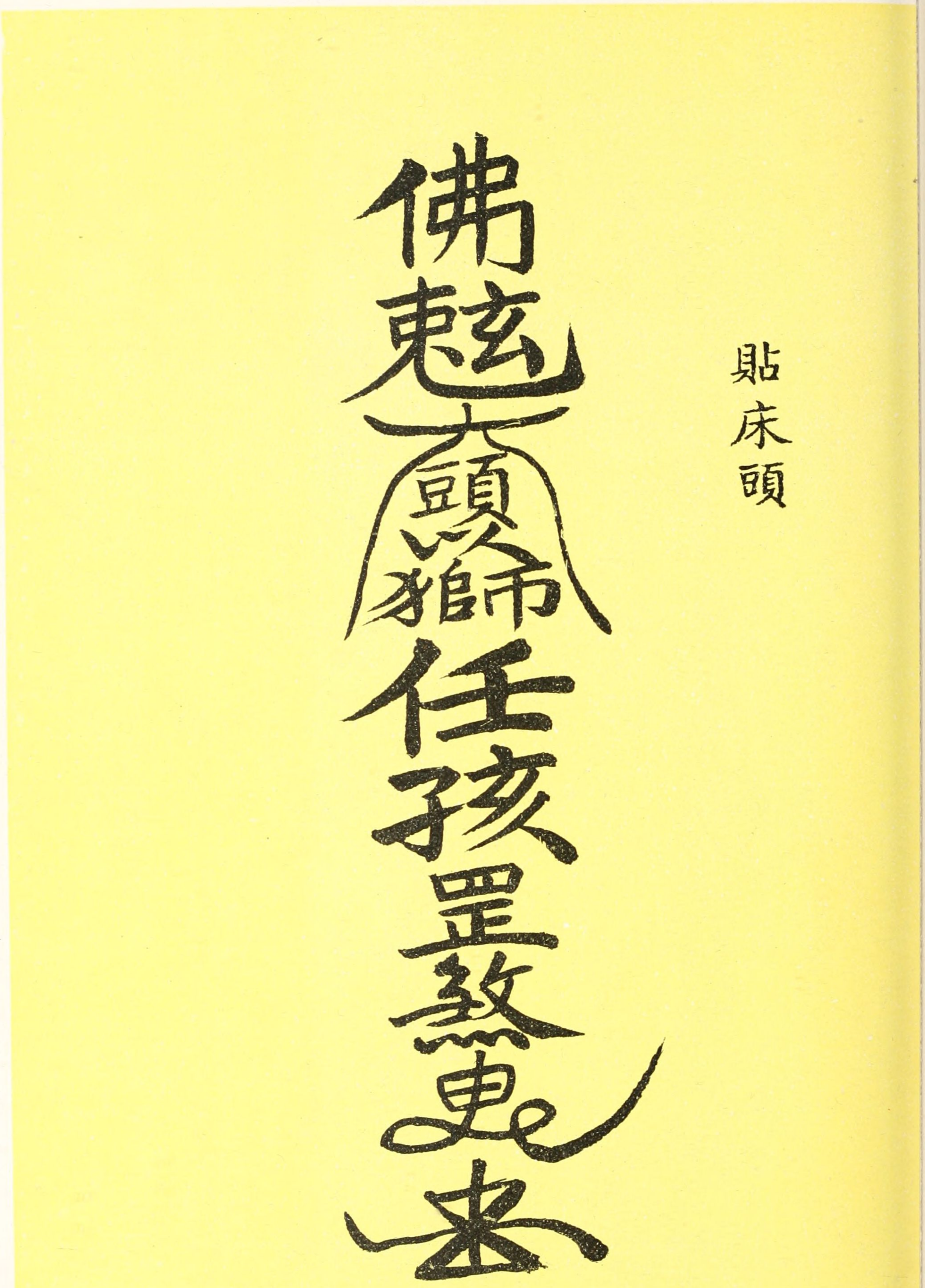
Child-bearing women wear this charm, hidden in the hair of the head. It is of sovereign efficacy for protecting them, when the time of their confinement approaches.

Fig. 121



Charm for protecting women when nearing confinement.

Fig. 122



Buddhist charm assuring a happy delivery.

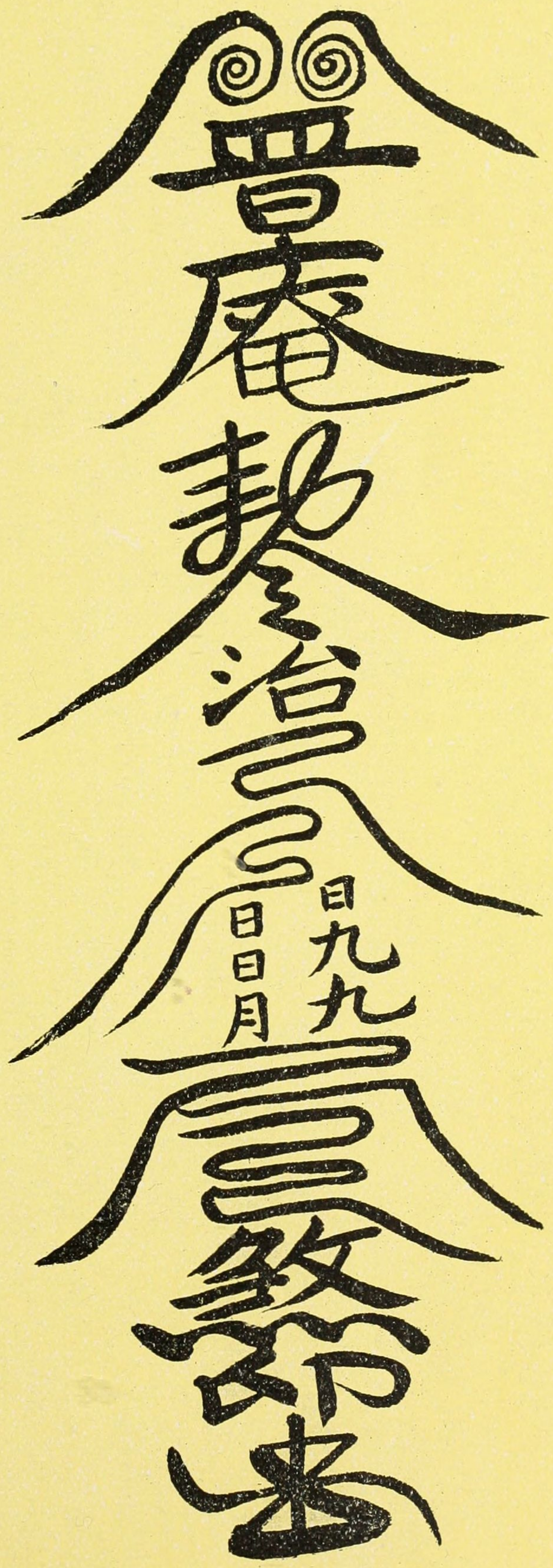
Charm assuring a happy delivery.

The annexed charm is of Buddhist origin, and is sold by their priests. It is pasted up at the head of the bed, for the purpose of obtaining the happy delivery of a child-bearing woman.

Charm for curing stitches in the side.

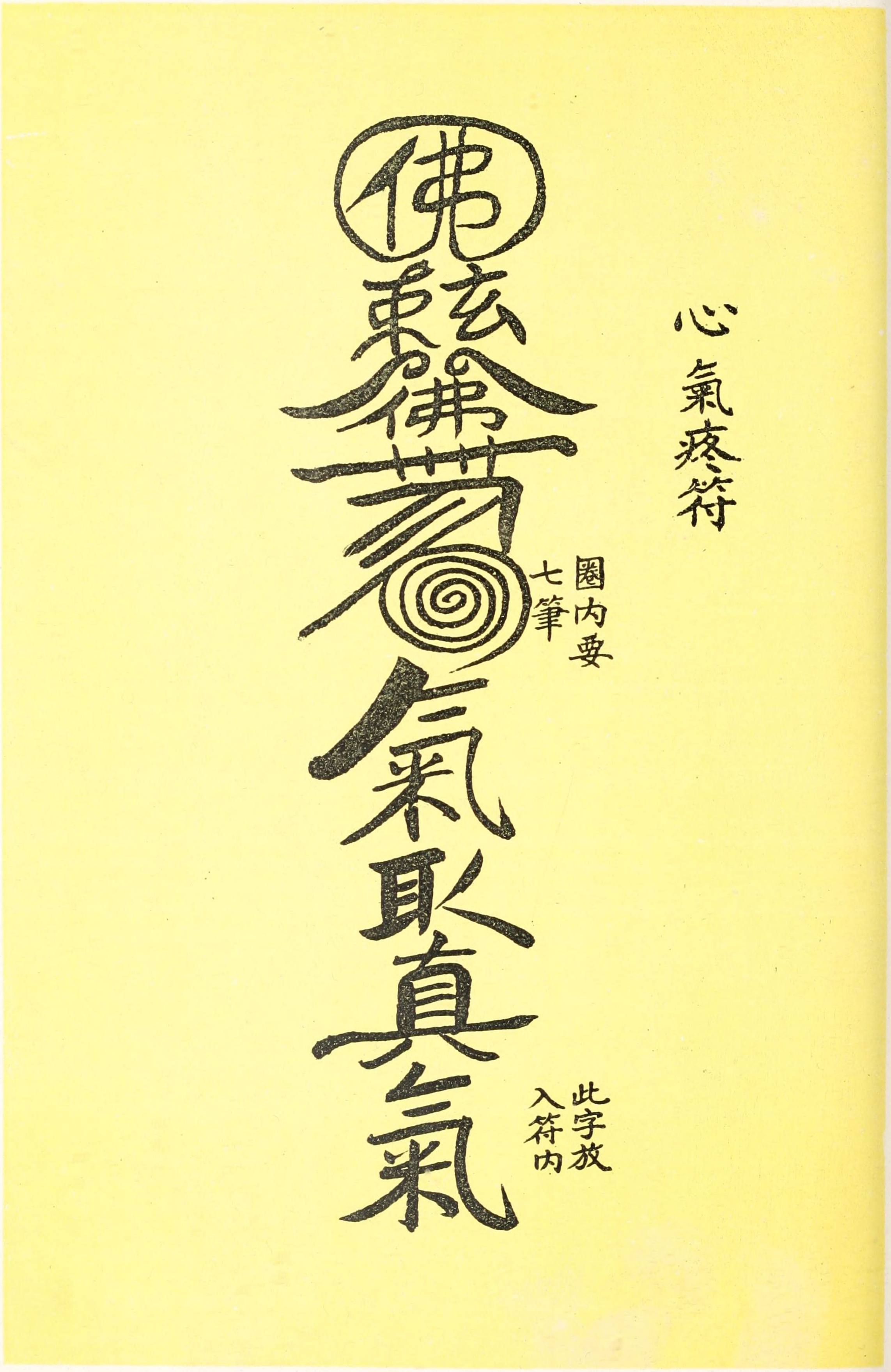
The annexed is a Buddhist charm, for curing stitches in the side. It is applied over the lungs, the sides, or placed over the spot where pain is felt.

Fig. 123



Charm for curing stitches in the side.

Fig. 124



Charm curing aching of the stomach and gastritis.

Charm for curing aching of the stomach and gastritis.

The annexed charm cures all aching of the stomach, gastritis, or pain felt in the centre of the chest.

The spiral, which is seen in the centre of the charm, must be traced seven times, failing which, it would be of no efficacy for dispelling the pain.

Another soul-restoring charm (1).

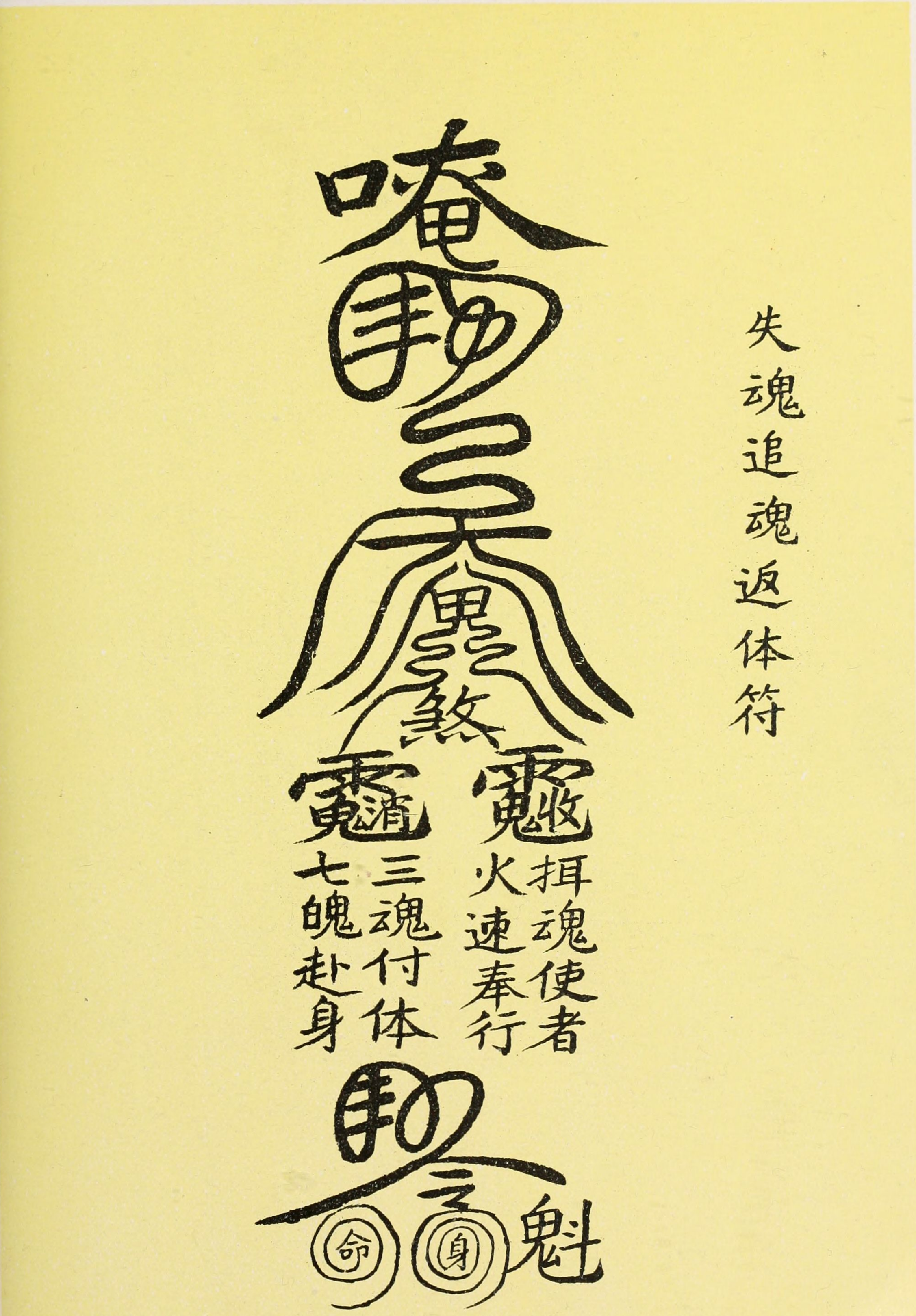
The annexed charm purports to restore the soul, which has just left the body.

When a child is near dying, and its soul is believed to have just left the body, the excarnated spirit is immediately pursued, and when seized, is compelled to re-enter the body it has just abandoned. To accomplish this purpose, the charm is burnt, and the ashes mingled with some beverage are administered to the child.

---

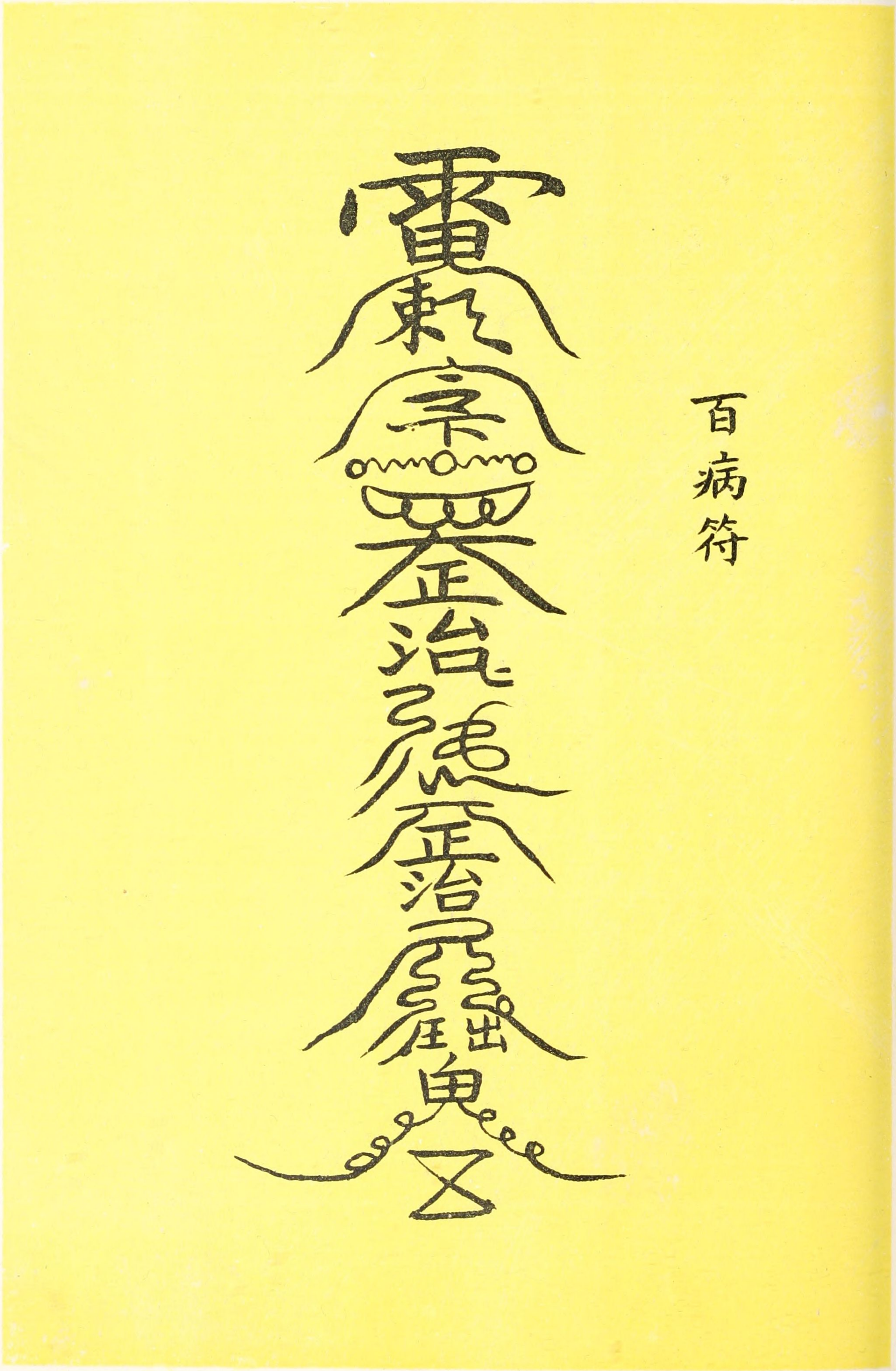
(1) See above, p. 166. Charm for bringing back the soul on a caparisoned courser.

Fig. 125



Another soul-restoring charm.

Fig. 126



Buddhist nostrum curing all kinds of disease.

Buddhist nostrum curing all kinds of disease.

The annexed charm is a powerful nostrum curing all kinds of disease.

It is employed by Buddhist priests.

Taoist nostrum curing all diseases.

The annexed is a Taoist nostrum, curing likewise all kinds of disease.

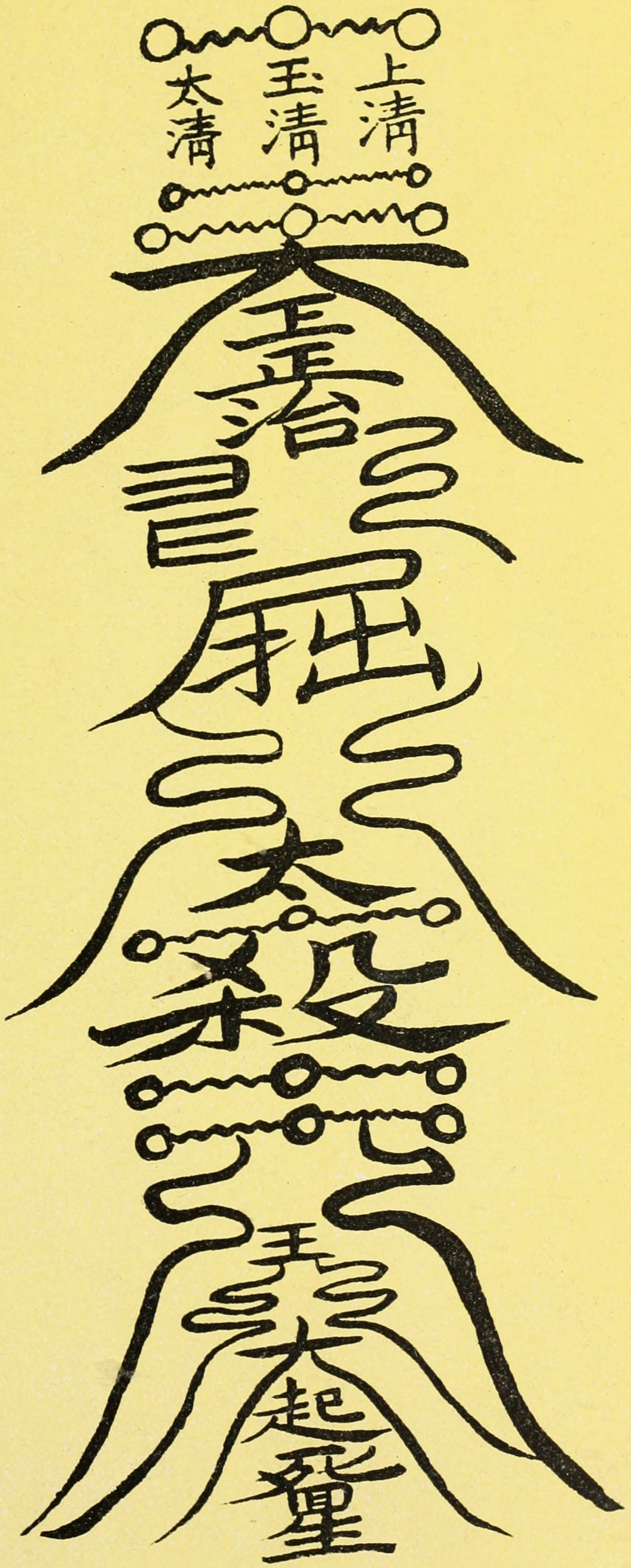
At the top are the names of the "Three Taoist Heavens" (1), abode of the Three Divinities, which constitute the Taoist Trinity (2).

---

(1) The Three Taoist heavens are *Yuh-ts'ing* 玉清 (the Pearly Azure), *Shang-ts'ing* 上清 (the Upper Azure), and *T'ai-ts'ing* 太清 (the Supreme Azure). These vaults or abodes are three parts, into which Taoists divide the primordial Cosmic space (see IInd Part. Ch. I. Art. 2).

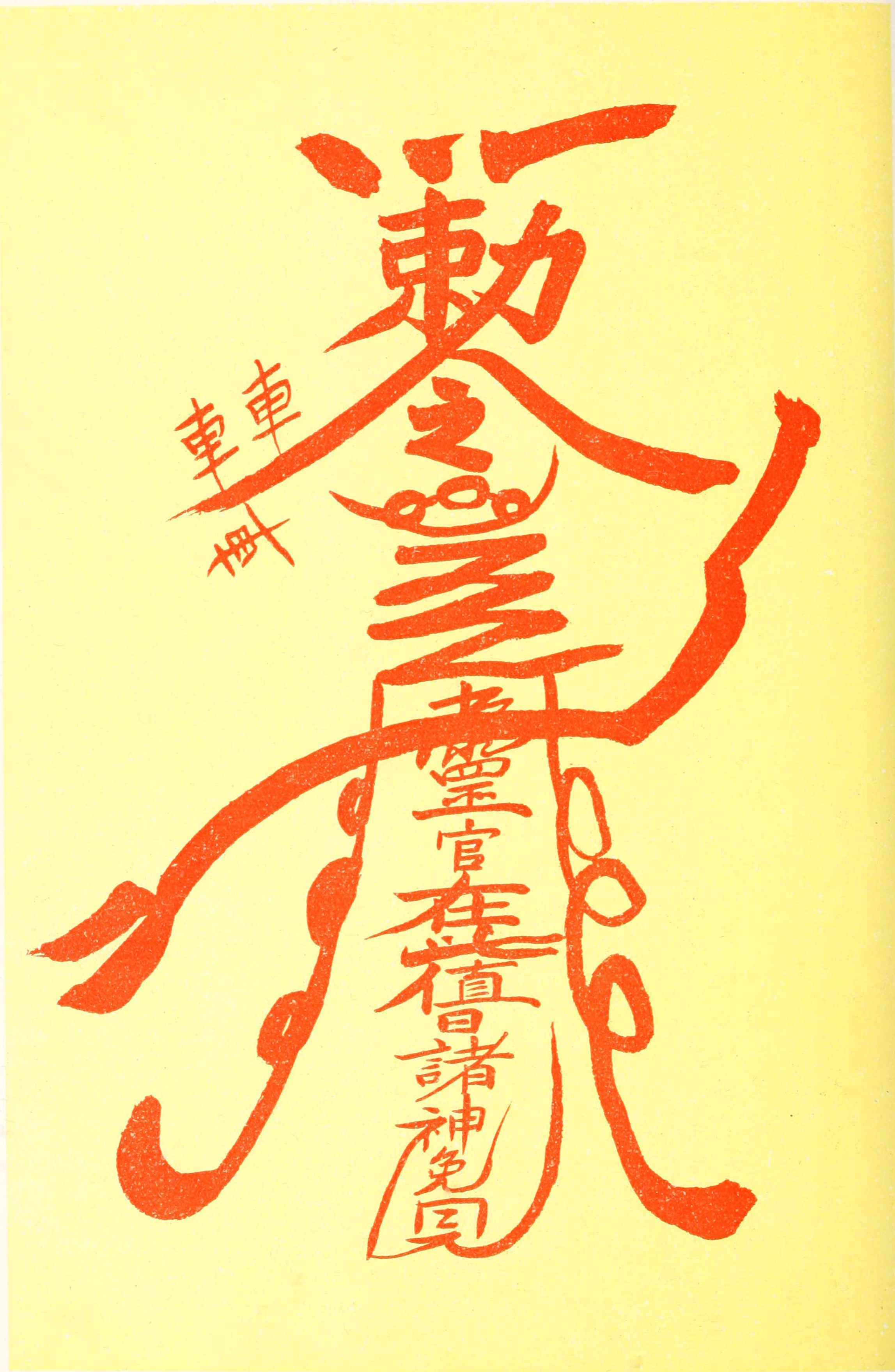
(2) The Taoist Trinity, or "Three Pure Ones", *San-ts'ing* 三清, are *Yuh-hwang* 玉皇, the Pearly Emperor and chief God of the Taoist Pantheon; *Tao-kün* 道君, and *Lao-tze* 老子 (Ibid).

Fig. 127



Taoist nostrum curing all diseases.

Fig. 128



Charm preserving from the disease known as "Pi-lung-sha".

Charm preserving from the effects of sunstroke.

The annexed charm is a specific preserving from a disease known among the Chinese as *"Pi-lung-sha"* (1). It resembles sunstroke, and produces at times the most sudden effects.

This marvellous specific has been given to the Author by a pagan from *Hwo Chow* 和州, in Nganhwei province. The season of the great heat being over, and having no further fear of the dire disease, he took down the charm, which a Buddhist priest had placed over the door-way.

---

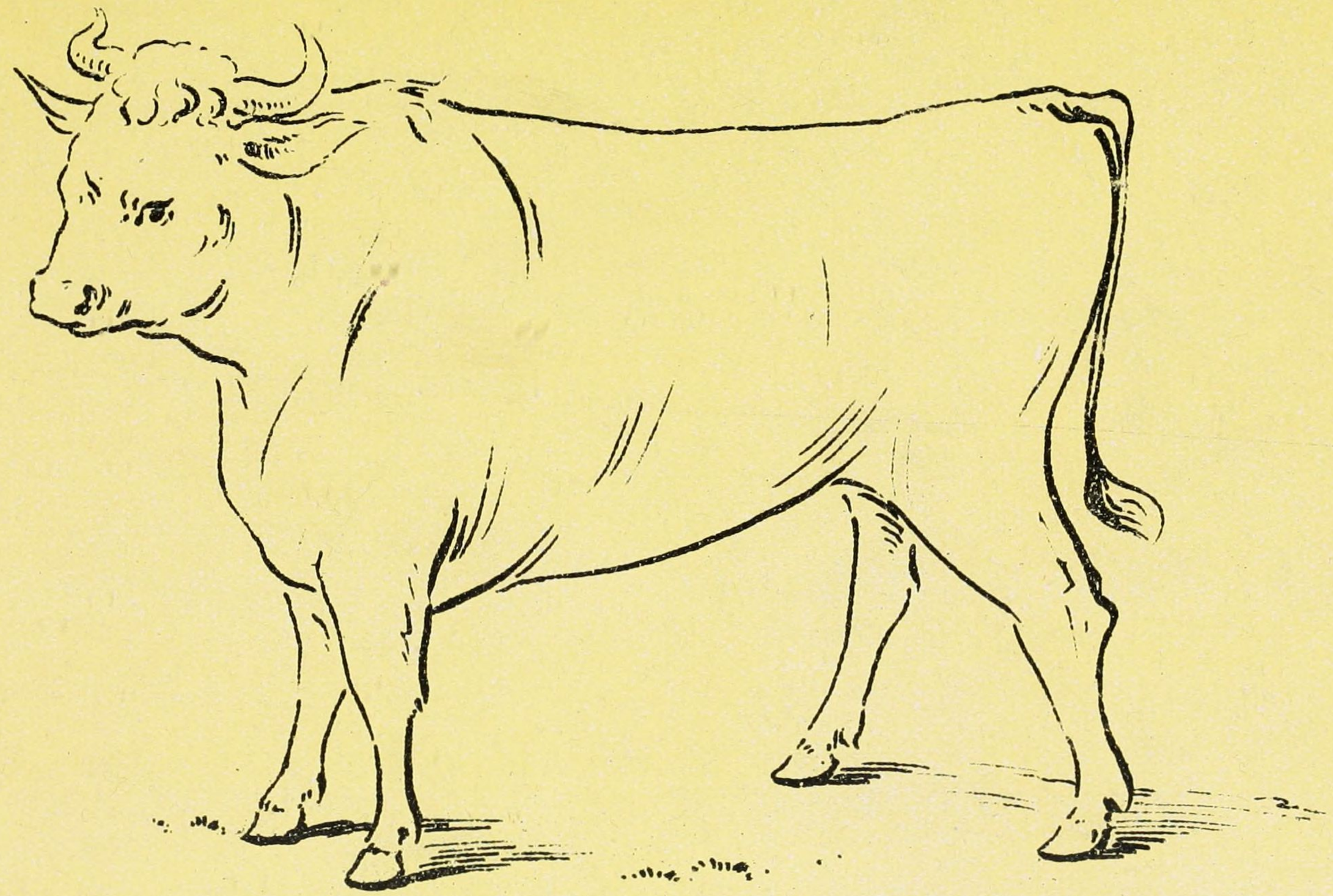
(1) *Sha* 痧 is the term by which the Chinese generally design cholera or gripe.

Charm for curing diseases among cattle.

Buddhist or Taoist priests, *Tao-shi* 道士, delineate an ox, more or less approximately, on a sheet of yellow paper. They then recite their classics, mutter incantations, and transmit the disease of the real ox into the paper substitute. The surrogate is then burnt, and the disease disappears.

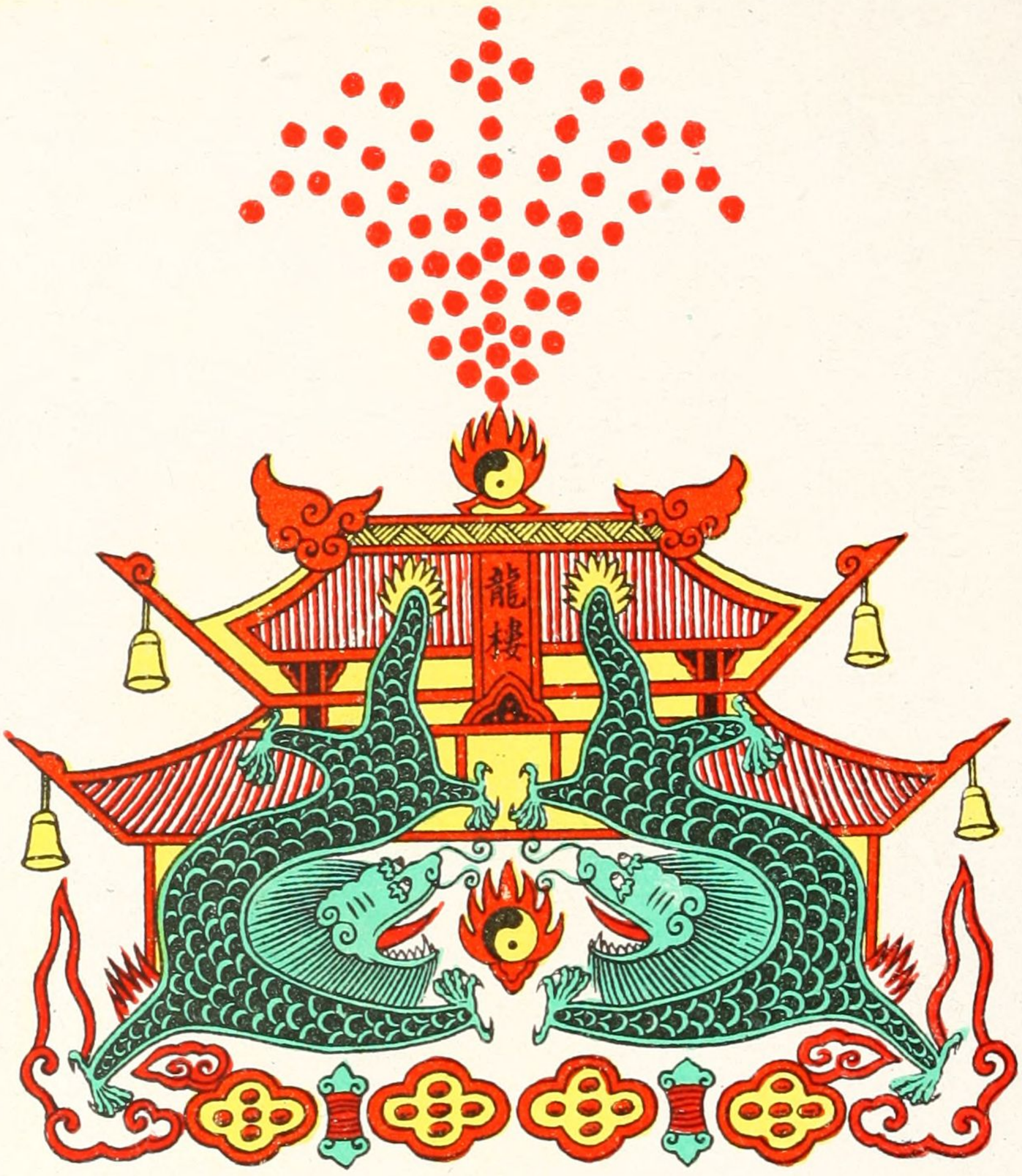
In shops where superstitious objects are sold, images already printed may be purchased, and this facilitates the work of the officiating Buddhist priests.

牛替



Paper-substitute for the ox.

Fig. 130bis



Substitute for the hog and the god of the swineherd.

Charm for curing porcine diseases.

The same process, as for the ox, is employed in curing diseases among swine, that is to say, the disease of the living animal is transmitted to the paper substitute. This is then burnt, and the disease disappears.

Herewith is a picture of a substitute hog, and that of the God of Swine (1). At his feet is one of the animals he is deemed to protect. This latter charm is the more renowned, and is burnt in honour of the God of the swine-herd.

---

(1) Doolittle, who mentions this God in South China, says that according to some he was a successful pork-butcher. One day he refused a piece of meat on trust to a poor student, who, afterwards on becoming a high official, took vengeance on him. According to others, he was a swine-raiser, who, seeing his flock carried off by disease, died of grief. As he is very deaf, worshippers, when praying to him, rub his ears and pat him on the back, to awaken interest in their petition. If they are heard, a thank-offering is made in the usual way. Doolittle. Social Life of the Chinese. Vol. I. p. 270.

ARTICLE V.

Charms bringing felicity.

Five, specially delivering from Hades.

Countless are the drawings, more or less phantastic, the meandering and squirming scrolls, invented by all those, who, be they Buddhists or Taoists, *Tao-shi* 道士, live at the expense of simple-minded folks. China easily holds the record for the number and absurdity of these magic nostrums.

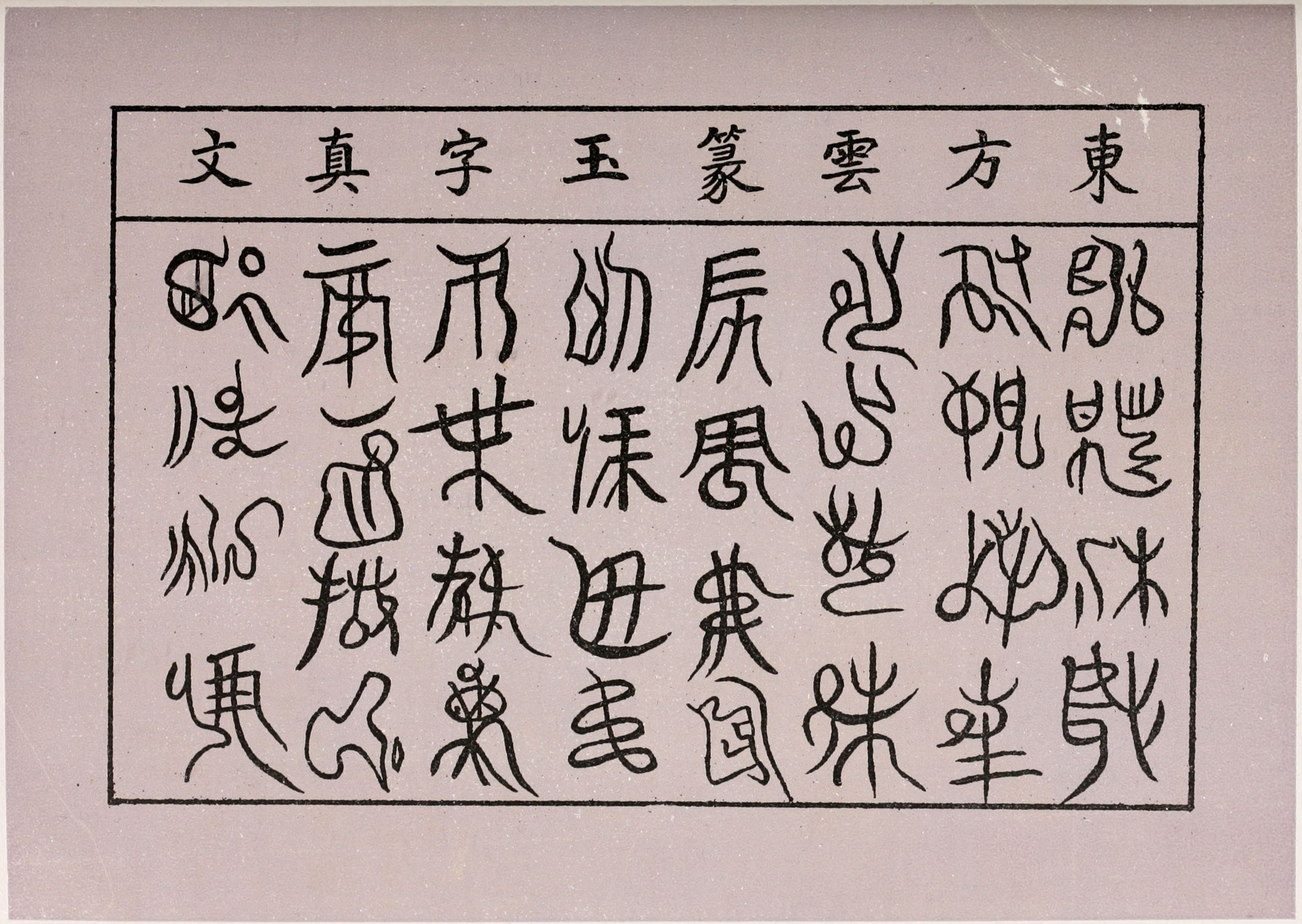
Herewith are five felicitous charms. They are exclusively employed by Taoists, *Tao-shi* 道士, while performing the ceremony known as: *Ta-tsiao* 打醮, thanking the Gods for the deliverance of souls from Hades (1). These paper charms are hung up towards the five directions (2), as the Chinese headings prescribe. Each sheet contains a prayer to the Taoist Gods (3). During the ceremony, they are all burnt, in order to convey thus the petition to the proper divinity.

---

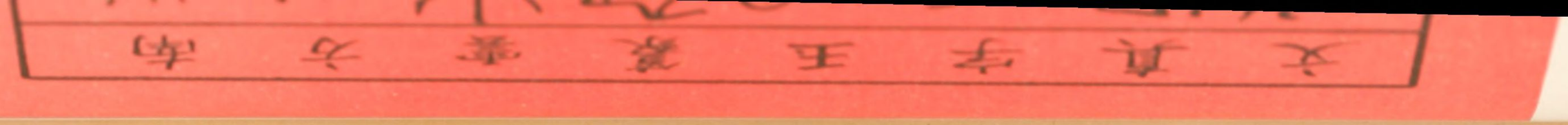
(1) See this ceremony described and illustrated. Vol. I. p. 151.

(2) See Note on the Five Chinese points or directions. Supra. p. 174.

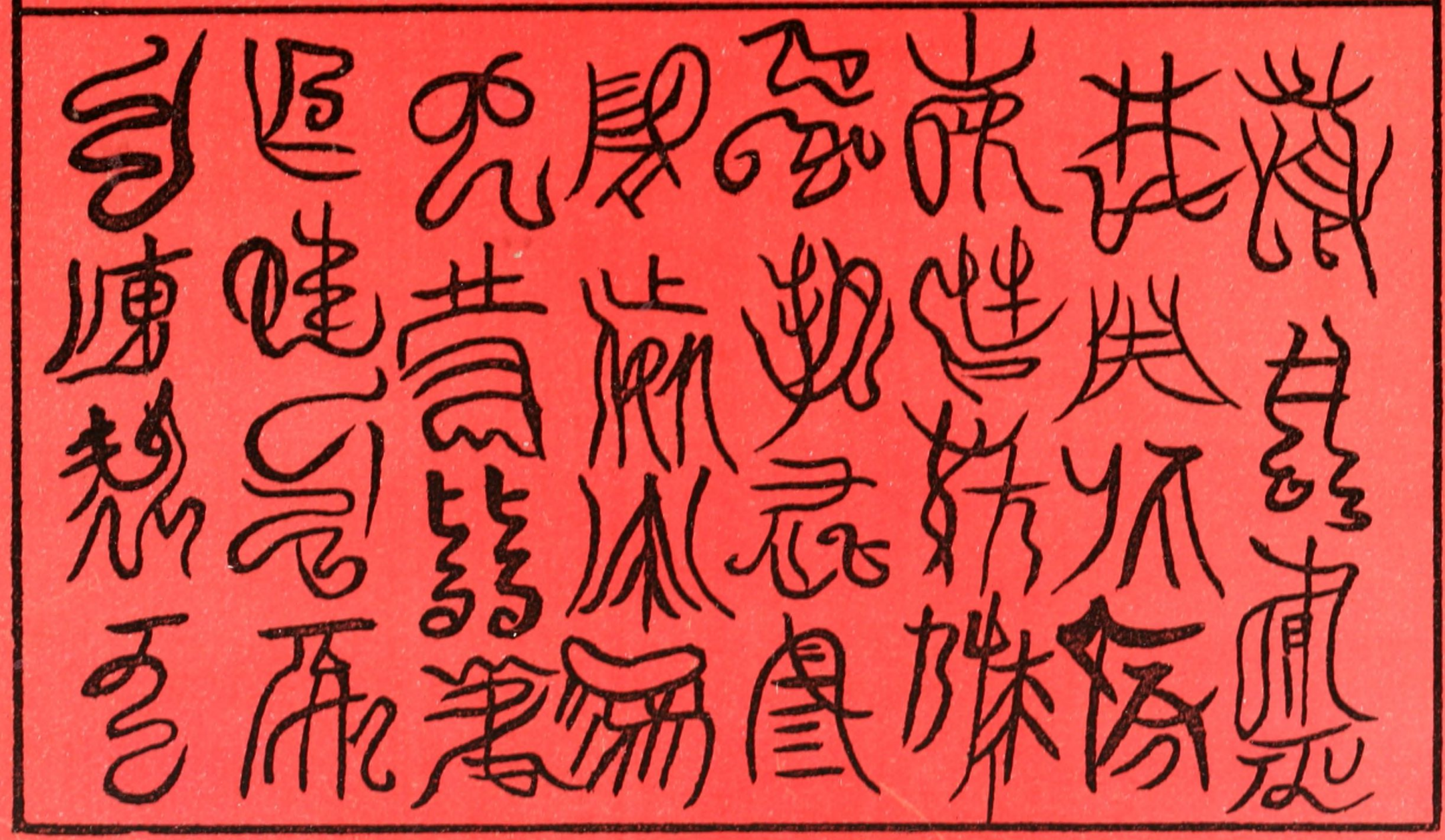
(3) Principally to the Pearly Emperor, Supreme Ruler. He is deemed to be the Lord of the physical world and the Saviour of men. In the Taoist Pantheon, he corresponds to the Confucian *Shang-ti* 上帝, though he is much more humanised; and to the Buddhist *Fuh* 佛, or Sakyamuni. Edkins. Religion in China. p. 112.



The 5 felicitous charms of the "Five directions". Violet charm suspended towards the East.

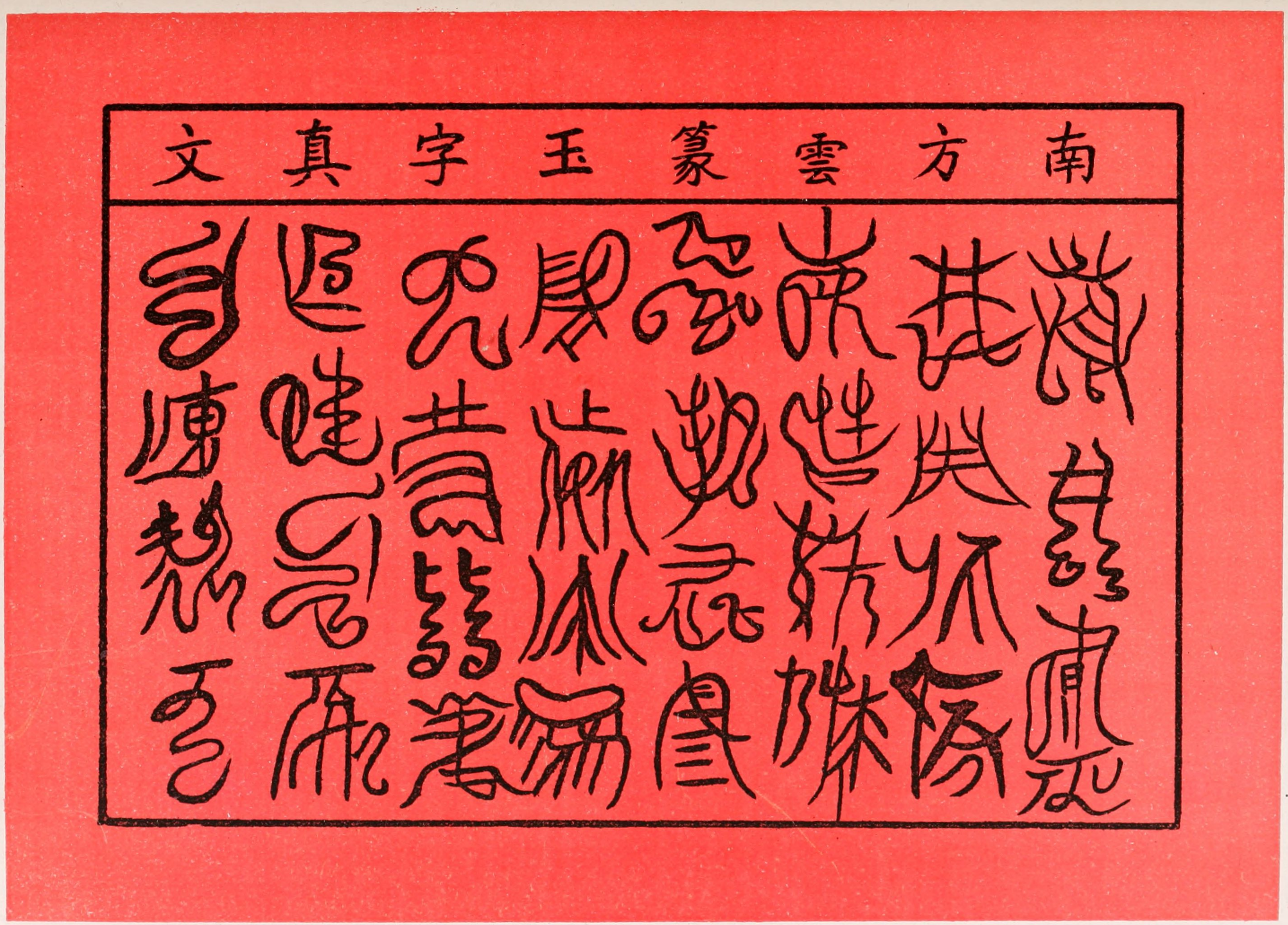


南方雲篆玉字真文

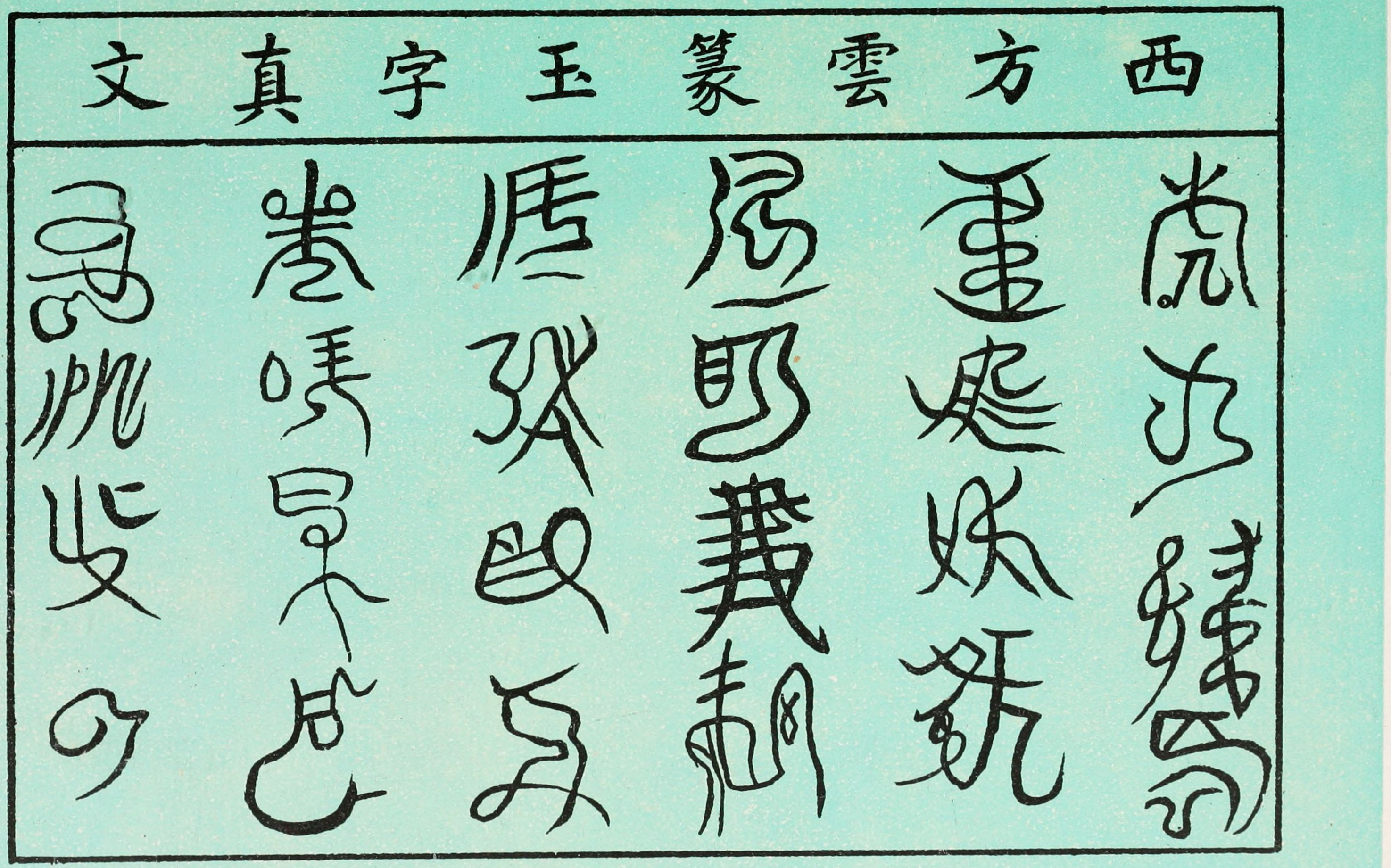


Red charm suspended towards the South.

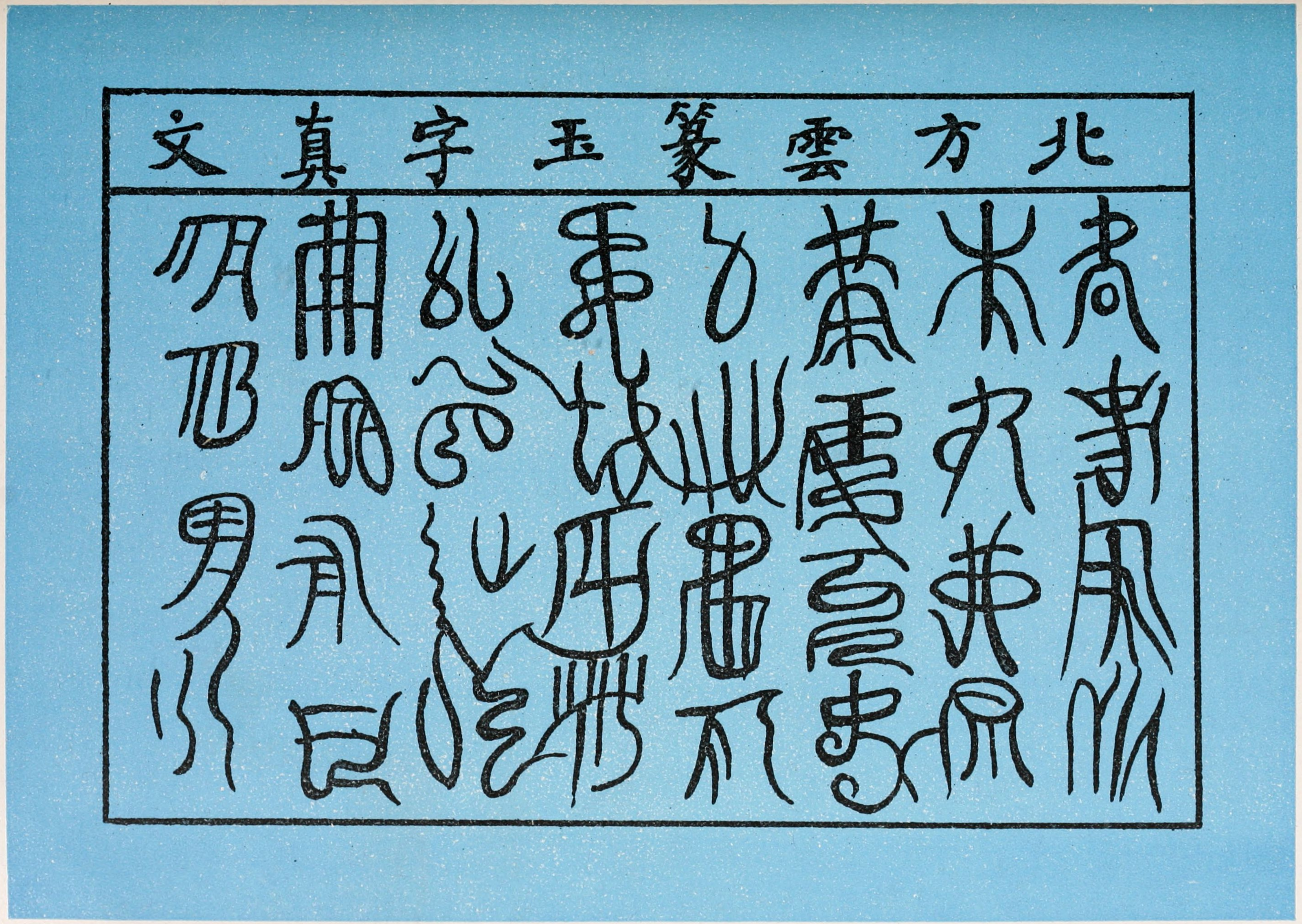
Fig. 132



Red charm suspended towards the South.

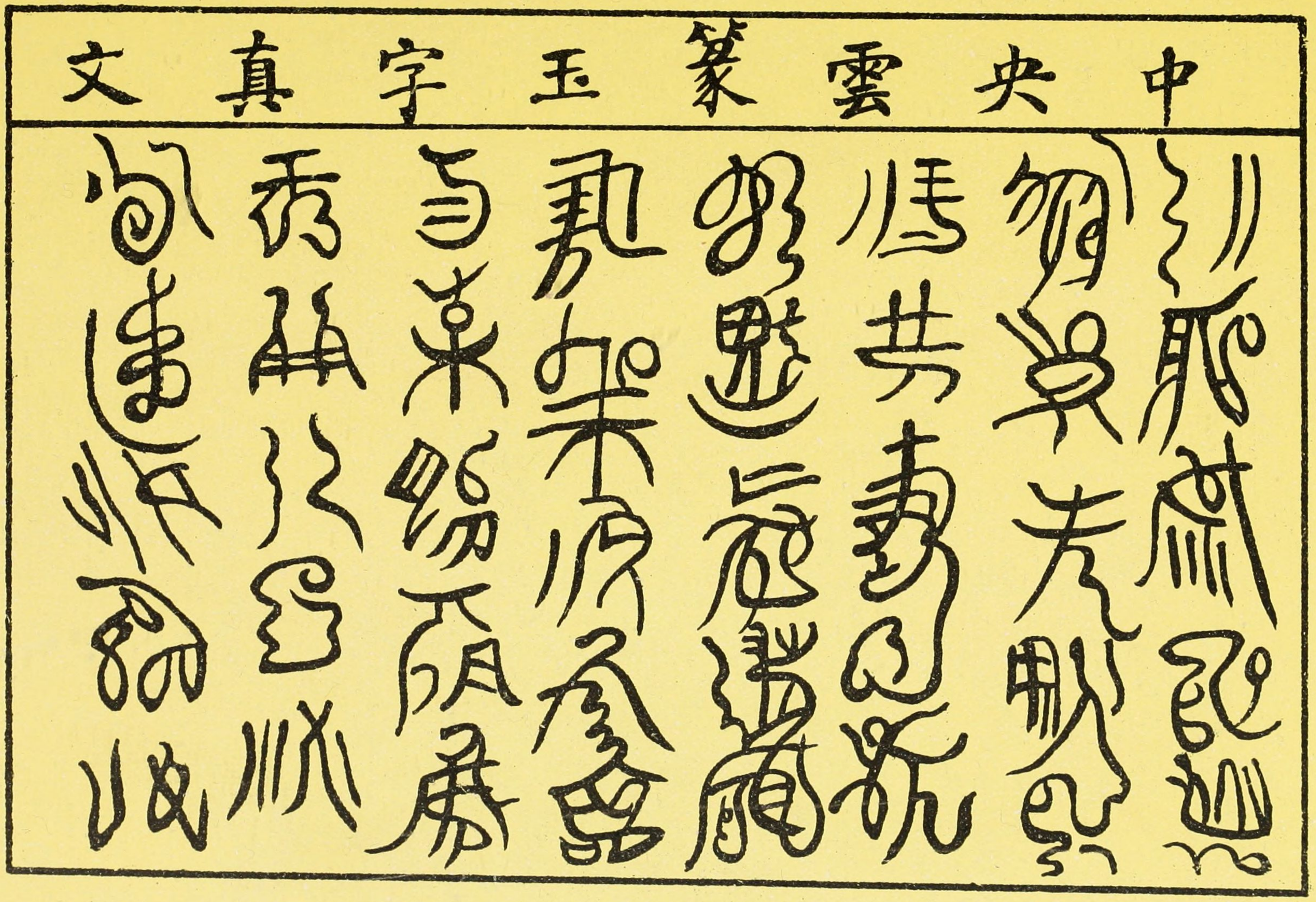


Green charm suspended towards the West.



Blue charm suspended towards the North.

Fig. 135



Yellow charm suspended in the centre.

Fig. 136

Charm for obtaining a bountiful harvest.

Charm for obtaining a bountiful harvest.

Taoist priests, *Tao-shi* 道士, perform an annual ceremony, known as "*Ts'ing-miao-hwui*", or "festival of sprouting seeds". This takes place when the first blades of corn appear. The officiating priests proceed to the fields, and suspend from reeds five written charms, of five different colours. These are placed at the four cardinal points, and one in the centre. After chanting their classics, the sheets are burnt, for the purpose of obtaining a bountiful harvest that year.

Annexed is a specimen of one of these charms. It is divided into four parts, and bears pictures of the dragon, the horse, the phœnix and the stork (1).

---

(1) The dragon, *Lung* 龍, is China's God of water and rain. The phœnix is a bird of good omen and felicity. The stork is the aerial courser of the Immortals. In the picture, the character *Yun* 雲 cloud, is prefixed to each animal, in the hope that they will specially influence the watery element.

Buddhist charm for ending drought.

The annexed is a Buddhist prayer-charm.

When the country has suffered from prolonged drought, Buddhist priests offer prayer, and perform the ceremony known as *"Tso-fu-sze"*. This is similar to that called *K'iu-yü* 求雨, begging for rain. Then the Dragon stirs up the seas, and a beneficent rain falls on the parched earth.

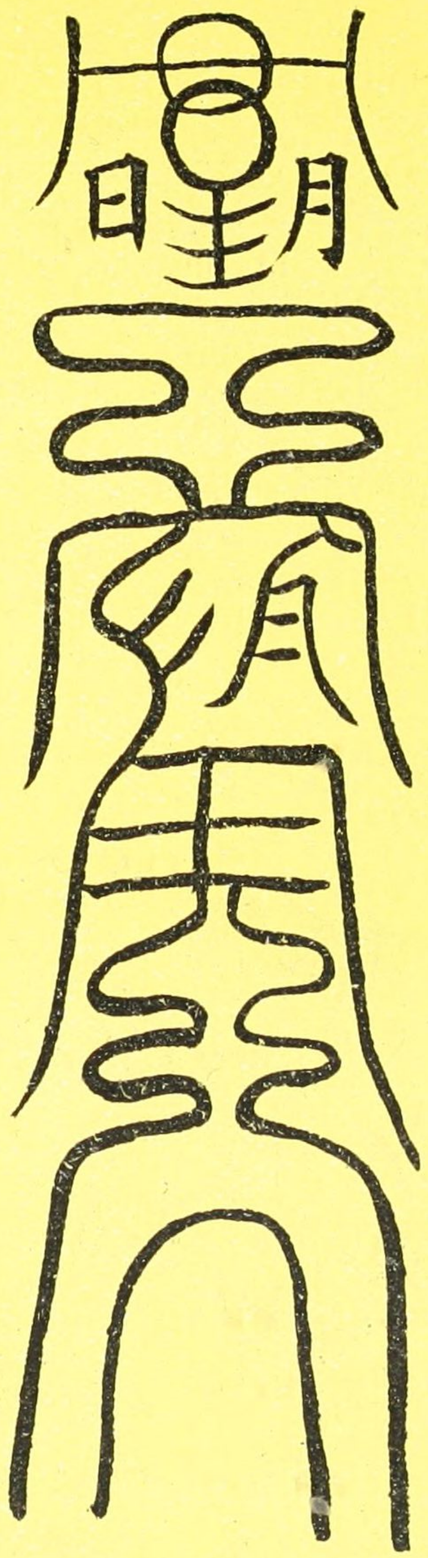
All this is graphically expressed in the annexed picture.

The four characters: *Fung-tiao-yü-shun* 風調雨順, written in the four corners, mean "genial distribution of wind and rain".

Fig. 137

Buddhist charm for ending drought.

玉清普召萬靈真符



玉清始青　玉符誥命　告盟三界
符召速至　符到速行　女青詔書
上元天魔　中元地妖　下元水怪
拒掷張鱗　萬神斬首　不得留停
二天九天十三十二天諸天承受玉女日真靈
官靈寶主法萬思聖忌大將軍九天陽司
將雷霆諸司院府宮君帥符吏豈太歲城隍
寶官屬治職萬神速行來不得有違
玉帝勅善須行萬程玉帝勅召萬靈報捷
誥命風火驛傳
年月日　吉時告下

祖師三天扶教正一靜應顯佑真

Charm of universal efficacy.

Charm of universal efficacy.

The annexed charm is called *"Wan-ling-fu"* 萬 靈 符 (1), or charm of universal efficacy.

It is employed by Taoist priests, *Tao shi* 道 士, while performing the ceremony called *"Ta-tsiao"* 打 醮 (2), that is delivering souls from Hades ; and also during that known as "burning incense for peace", *Shao-p'ing-ngan-hsiang* 燒 平 安 香 (3).

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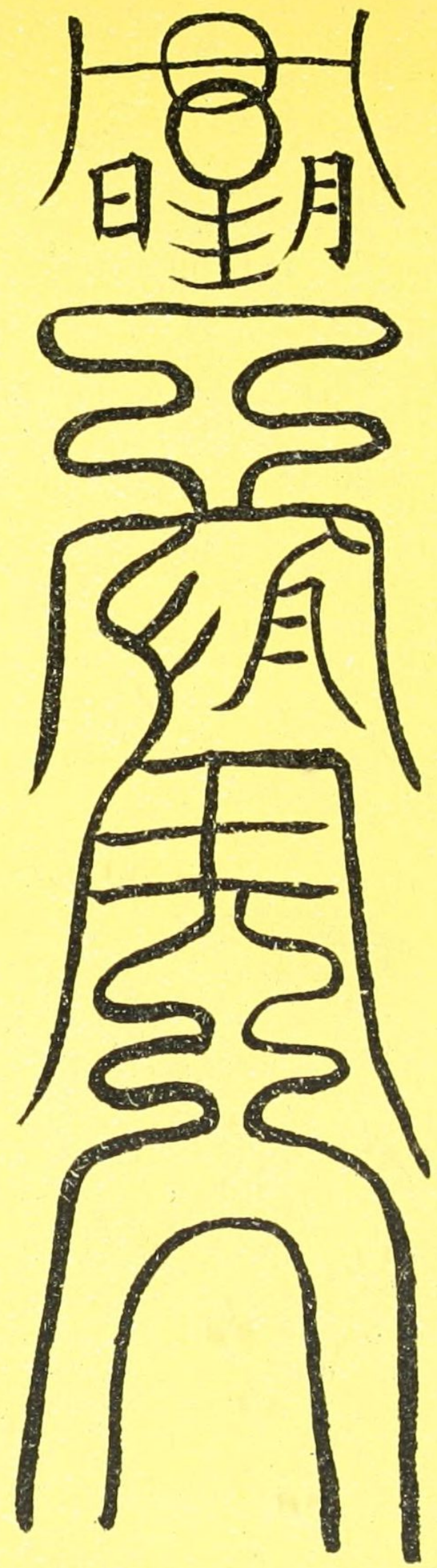
(1) *Wan-ling* 萬 靈, means literally "ten thousand virtues".

(2) See this ceremony described Vol. I. p. 151.

(3) This ceremony will be fully described in Vol. V. ch. VIII. art. 27.

Fig. 138

玉清普召萬靈真符



玉清始青　玉符誥命　告盟三界
符召速至　符到速行　女青詔書
上元天魔　中元地妖　下元水怪
拒掷張鱗　萬神斬首　不得留停
二天九天十三十二天諸天承受玉女日真靈
官靈寶主法萬思聖忌大將軍九天陽司
將雷霆諸司院府宮君帥符吏豈太歲城隍
寶官屬泊職萬神速行來不得有違
玉帝勅善須行萬程玉帝勅召萬靈報捷
誥命風火驛傳

年月日　吉時告下

祖師三天扶教正一靜應顯佑真

Charm of universal efficacy.

Charm of universal efficacy.

The annexed charm is called *"Wan-ling-fu"* 萬 靈 符 (1), or charm of universal efficacy.

It is employed by Taoist priests, *Tao shi* 道 士, while performing the ceremony called *"Ta-tsiao"* 打 醮 (2), that is delivering souls from Hades ; and also during that known as "burning incense for peace", *Shao-p'ing-ngan-hsiang* 燒 平 安 香 (3).

---

(1) *Wan-ling* 萬 靈, means literally "ten thousand virtues".

(2) See this ceremony described Vol. I. p. 151.

(3) This ceremony will be fully described in Vol. V. ch. VIII. art. 27.

Charm calling down heavenly consolation.

The annexed charm is known as that bestowing "sweet dew from above", *Kan-lu-fu* 甘露符 (1).

It is deemed to draw down from the blissful abode of the Gods, the sweet dew of consolation, upon all afflicted hearts.

---

(1) *Kan-lu* 甘露, is regarded as the ambrosia of the Gods, and priests sprinkle it for ghosts to sip. Williams. Chinese Dictionary 露.

靈寶甘露潤澤真符

右奉
真符濟度幽魂祇承
甘露濡灑炎煙均沾
潤澤之恩司證
逍遙之界常居快樂
無為一如
詰命風火驛傳

太歲　年　月　日　吉時告下

承誥奉行

太乙救苦天尊青玄上帝

Charm bestowing heavenly consolation.

雷霆都司

土司檄運漕

暨領

本司今據
道投壇奠土宙宅保安信士
合家眷屬老幼人等即日上于洪造伏以咒投壇
柃憑萬化以成工隨一氣攸土伏人力而安定人位
主皆勅投詞伏為
天星慮下于於地慇以今工成理具真誠酬謝是於
月日伏道延真雷師請思赦宥檄煩
雷刮丁赴行壇普今奠土保佑平安四時康泰合節禎
祥因外合行須至符樣者

敕靈運起土神煞

上清都天北帝御前天心殺伐斗星今年中首解地司
太歲殷元帥清靜前事理部統付將精兵示諭今年
尊神指揮部下方自命百穹官衆成今飲躍收減潛藏禁忌
各方鎮守攸司專自赦宥興攸評犯之欲錫以維新
之度仍祈門廷清泰長幼安康寅辰為無侵公私利益
四方四季得生旺之禮利賴無窮九官鎮真元兌錫和平
福因有財穀崇擴擅旺丙施消弭出一事通用部化以付
禱祈無遺初誓星

皇上　年　月　日　行

Charm assuring protection to a new building.

Charm assuring protection to a new building.

The annexed charm was given to the Author at *Yun-tsao,* as the text indicates, and is called: *T'u-sze-hsih* 土 司 檄.

Before building a house, it is customary in China, to invite a geomancer, in order that according to the rules of his profession, he may choose a favourable site. On such an occasion as the above, so important in the life of a pagan, Buddhist and Taoist priests, *Tao-shi* 道 士, lent their help, and drew up this written charm, for the purpose of discovering the most felicitous site, assuring protection to the family from all diseases.

The Author had been able to copy this interesting document before the day officially assigned for burning the original. He subsequently succeeded in obtaining the model which served to draw up the copy used on the above occasion.

Charm expressing a desire

for gold.

The annexed lozenge-shaped charm expresses a fervid wish for the possession of the yellow metal. Such, indeed, is the sense of the four characters so gracefully entwined:

Hwang kin wan liang

黃 金 萬 兩

(of) yellow gold ten thousand ounces.

Fig. 141

(May I enjoy) ten thousand ounces of gold.

Fig. 142

Another charm expressing a wish for riches.

Another charm expressing a wish for riches.

Chao-ts'ai tsin-pao 招 財 進 寶 (1).

Make profit and secure wealth.

The four characters written distinctly above, are gracefully entwined to form the cipher, which is seen in this second lozenge-shaped figure. By proceeding from right to left, and paying close attention, they can still be distinctly perceived in the cipher.

This charm is also a wish for riches, a luck-bearing script, which is hung up in almost every pagan house.

---

(1) *Chao-ts'ai t'ung-tze* 招 財 童 子 is the lad who causes profit, that is the "God of Wealth", worshipped in all Chinese shop doors. Williams. Chinese Dictionary 招.

Cipher representing the three blessings.

Happiness, emolument and longevity: *Fuh-luh-show* 福祿壽 (1).

At the upper part of the annexed cipher, formed by the entwining of the three characters, may be seen emerging the bald head of old *Show-sing* (2), the God of Longevity. Instead of the customary staff of an old man, he grasps in his hand the extension of the upper stroke of the character *"Show"* 壽.

Some Chinese literati are very skilled in thus entwining characters, and forming auspicious emblems or luck-bearing ciphers.

---

(1) *Fuh* 福. Happiness, the felicity resulting from the protection of the Gods, good fortune, blessings. The Chinese enumerate 5 blessings: longevity, riches, health, love of virtue and a peaceful end.

Luh 祿. Official emolument, happiness conferred by the Emperor or ruler, state or superiors. Any award. Enjoyment of salary and income.

Show 壽. Age, longevity. Much used in congratulating persons on birthdays. Williams. Chinese Dictionary.

(2) Each of the 3 blessings indicated above depend on a star, or rather on a Star-god. The Star-god of longevity is Canopus, in the Constellation Argo. It was looked upon anciently as next to Sirius in brilliancy. It may be seen slightly above the Southern horizon (latitude of Shanghai) 9 to 10 p. m. in February and March.

Fig. 143

Cipher representing the three blessings:
Happiness, emolument, longevity.

Fig. 144

投詞代為本家
祈求人財茂盛物興隆是消今辰良吉虔具慮
醴發呈符槐長生香火五祀明一誠安位伏保清寧
排具本屋之內猶恐縱橫等類在彼阻隔人財永
便是以皈叩
雷司丐求清淨和合人財事等因本司得此除已啓白
帝師主證外檄請
人師照驗前因部統麾下剖將和合神目督同隍司
里社詞合家下赴本家准承公文掃道施行務祈家門清
吉人眷咸安則餘清淨呈送奉行須檄者

右符檄請
皇上正乙龍虎玄壇會輪如意和合趙公元帥請
照驗施行
皇上　年　月　日

祖師三天教主高明大帝

Prayer-charm for obtaining an increase of fortune.

Prayer-charm for obtaining an increase of fortune.

This written charm is burnt, in order to convey thus information to the Gods, and beg their assistance.

The script, in the form here annexed, is almost exclusively used by Taoist priests, *Tao-shi* 道士.

Prayer-charm for obtaining protection at sea.

Taoist priests, *Tao-shi* 道士, have invented this prayer, with a view to obtaining protection for sailors and sea-faring men.

Lung Wang 龍王, the Dragon-king (1), is begged to grant a happy voyage and safe navigation to trading-vessels, thus also enabling ship-owners to get rich quickly.

---

(1) The Dragon-kings or *Nagas* (dragons who give rain) control the seas around Mt Meru, the fabulous centre of the Buddhist universe. Lung-wang corresponds to the Neptune of the Romans. His palace, surrounded by precious walls and variegated gems, is at the bottom of the ocean, North of Mt Meru. Thence he influences the clouds, raises propitious winds and distils fertilising showers. Beal. A Catena of Buddhist Scriptures from the Chinese (the Land of the Naga Rajahs. p. 49).

雷霆都司 行壇

本司今據
道修經投壇解洗舟船和合保安求財信士
泊領通家在船人等即日上干
雷造具伸情旨投詞伏為本家舟船 隻在于江湖行走往來一切早
桂誠恐人客往來高聲喊語不明禁忌冒犯污穢有碍
神和是日伏延正乙道士修奉解洗法事一中上答
天地之恩次謝
水府之厚德 金龍四大王 楊四九龍將軍 各仰同心協力統領魔
下會合護送舟船穩載纜堅牢東裝西卸會口當有
出到之功湧載利泰順風相送之喜船前無浪舵後生風生
意多招財源廣進一本萬利萬客招四路經商財進東西
南北官非不染水盜全消風活之時全叨庇佑恭于
神尸介福方來須至檄者

勅封沿江八九廟一切水府龍神照驗施行

右奉符檄請
祖師六合無疆高明大帝

Prayer-charm for obtaining protection at sea.

Fig. 146

Charm conferring peace and felicity.

Charm conferring peace and felicity.

The annexed is a peace-conferring charm, and is commonly styled *P'ing-ngan-fu* 平安符.

This luck-bearing script is suspended from the cross-beams of the house, especially on the fifth day of the fifth month (1), with the purpose of securing peace throughout the year.

On the top may be seen the seal of one of the local deities, whose statue is erected in some famous temple of the neighbourhood.

Buddhist and Taoist priests, *Tao-shi* 道士, engage in this business, and go from door to door, offering their wares, for which they are hansomely paid.

---

(1) The fifth day of the fifth month corresponds roughly to some date in our first week of June. In China it is the dragon-boat festival, celebrated in memory of a poet and patriot of the fourth century B. C., who, degraded by his prince, and disgusted with the world, drowned himself in the Siang river (Hunan . It is also an auspicious day throughout the country.

Artistic cipher, representing the character

Show 壽, Longevity.

The character *Show* 壽, Longevity, is sometimes very artistically delineated on a large scroll or panel, suspended in the guest-hall, and occupying the principal place of honour above the native divan. In such cases, it is worshipped, as if it were some kind of a God; incense is burnt before it, and bowings are made towards the ground; even prayers are addressed to it to obtain long life; in a word, it is the object of real superstitious worship.

When this character *Show* 壽, delineated in gilt paper, is sent as a congratulatory present to persons, who attain their sixtieth year, it expresses much more than a wish, and superstitious ideas and fancies are generally involved in the present.

Fig. 147

Artistic cipher, representing the character "Show", Longevity.

Fig. 148

The "Pah-kwa", or Eight Diagrams.
The "Yin and Yang" principles in the centre.

The Pah-kwa 八 卦, or Eight Diagrams.

The *Pah-kwa* 八 卦 (1), or eight diagrams, attributed to *Fuh-hsi* 伏 羲 (2), and *Wen Wang* 文 王 (3), are also a powerful charm, much prized by the Chinese.

These mystic symbols are often seen above the entrance-door of houses. The geomancer has found that the door-way was unpropitiously situated, and to remedy the evil, the *Pah-kwa* are carved on a wooden shield, which is nailed on the lintel of the door. Good luck must follow in posthaste.

---

(1) These 8 diagrams are a combination of triple lines—whole and broken—developed by *Fuh-hsi* 伏 羲. The original plan of the symbolism was revealed to him, on the back of a supernatural being, called a dragon-horse, that rose from the waters of the Yellow River. They served much for divination and geomancy, during the period preceding the era of Wen Wang (12th century B. C). Transmitted orally, they were consigned in the *Chow Yih* 周 易, or Book of Changes of the Chow dynasty, which, with the commentary of Confucius, forms the *Yih King* 易 經, one of the most ancient of the Chinese classics. Mayers. Chinese Reader's Manual. p. 334.

(2) The legendary founder of the Chinese empire, B. C. 2852-2738. He succeeded to the divine beings, who are believed to have reigned countless ages before human society was constituted. His father was heaven, and his mother bore him 12 years. He established his capital in Honan province, near the present *K'ai-fêng-fu* 開 封 府. He is credited with having invented the art of writing, in the shape of rough pictorial symbols, from which the present system of pictographs has been developed. Mayers. Ibid. p. 45.

(3) Canonised title, posthumously conferred on the Duke of Chow (B. C. 1231-1135), by his son Chow Kung. He is recognized as the virtual founder of the Chow dynasty. Cast into prison by the tyrant *Chow Sin* 紂 辛 (last ruler of the Yin dynasty), he occupied his leisure in composing an arrangement of the symbols of the *Yih* 易, or Book of Changes. Mayers. Ibid. p. 255.

Charm known as that of the

"Five Poisons", Wu-tuh 五 毒.

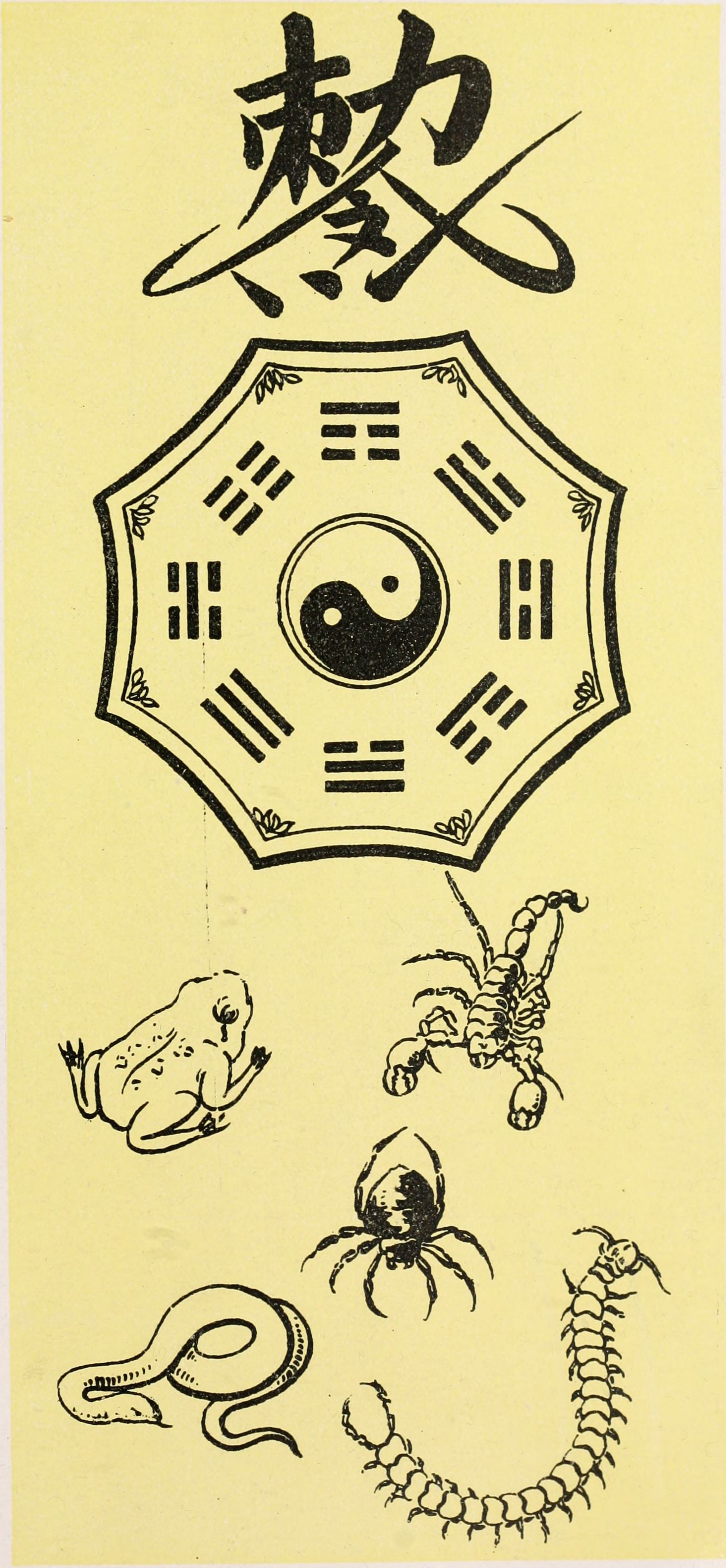
The annexed charm is endowed with protective and exorcising efficacy. It is suspended from the cross-beams of the roof, on the fifth day of the fifth month.

This cipher is a combination of the exorcising and luck-bearing charm, generally known as that of the *"Five Poisons"*, or five poisonous reptiles, *Wu-tuh* 五 毒 (1).

---

(1) These 5 poisonous animals here referred to are the viper, centipede, scorpion, toad and spider. Taken together, they have the power to counteract all pernicious influences. In South China, says Doolittle, images of them are procured, and worshipped by families, which have an only son. Pictures of them are made with black silk, on new red cloth pockets, worn by children for the first time, on the first five days of the fifth month. It is believed that such a charm will tend to keep the children from having the colic, and from pernicious influences generally. Doolittle. Social Life of the Chinese. Vol. II. p. 316.

Fig. 149



Charm known as the "Five Poisons".

Fig. 150

Luck-bearing charm purchased at Kiu-hwa-shan.

Famous charm purchased at

Kiu-hwa-shan 九華山.

The annexed charm was purchased at *Kiu-hwa-shan* 九華山 (1), the famous pilgrim-resort in honour of *Ti-ts'ang-wang* (2).

On the top may be seen the seal of the God, stamped on it by the Buddhist priests of the temple, a fact which imparts to it the highest value.

The priests drive a roaring trade in these magic charms, and thousands of pilgrims purchase them at the shrine.

---

(1) Situated South of the Yangtze, in Nganhwei province, a little West of *Ch'i-chow-fu* 池州府. The land was donated to Buddhist monks by the Chinese Min-kung. Edkins. Chinese Buddhism. p. 247.

(2) One of the five well-known *Bodhisattvas* (illuminating and merciful beings, representing the saving principle of Buddhism), who seeks to save mankind from the punishments of Hades, over which he presides as ruler. Edkins. Ibid. p. 242.

ARTICLE VI.

Stellar Charms.

According to Taoist teaching, every human being is a living incarnation of some stellar orb. Canny speculators in human folly discovered here a source of unparalleled profit.

Should a person fall ill, there is nothing better than to invoke the star incarnated within him. Hence countless stellar charms, affording protection, begging favours, healing etc... The Chinese work entitled *"Ts'ü-kih-pi-hsiung ts'üen-shu"* 趨吉避凶全書, contains a valuable collection of them.

This kind of charm belongs to the class generally known as *Chi-ma* 紙馬, that is paper charms, which are burnt.

The annexed illustrations will convey a general idea of such charms. They are luck-bearing scripts, reputed for conducing to a happy marriage.

Fig. 150bis

Stellar charm conducing to a happy hymen.

Fig. 151

Stellar and Elemental Gods assuring a happy marriage.

How the Author secured all these marvellous charms.

1°. Pagan friends and acquaintances, knowing that he took interest in the subject, supplied him with a good number of them.

2°. Frequent visits to shops dealing in superstitious objects, *"Chi-ma-tien"* 紙馬店, helped him to discover some very rare ones. The greater part have been purchased in such shops at *Yang chow-fu* 揚州府, *Kao-yiu-chow* 高郵州, and *Nanking* 南京, in Kiangsu province; at *Wuhu* 蕪湖, *Hwo Chow* 和州, *Hanshan-hsien* 含山縣, *Yun-tsao,* and *Wu-wei-chow* 無爲州, in Nganhwei province.

3°. Several have been copied faithfully from models found in Buddhist or Taoist works.

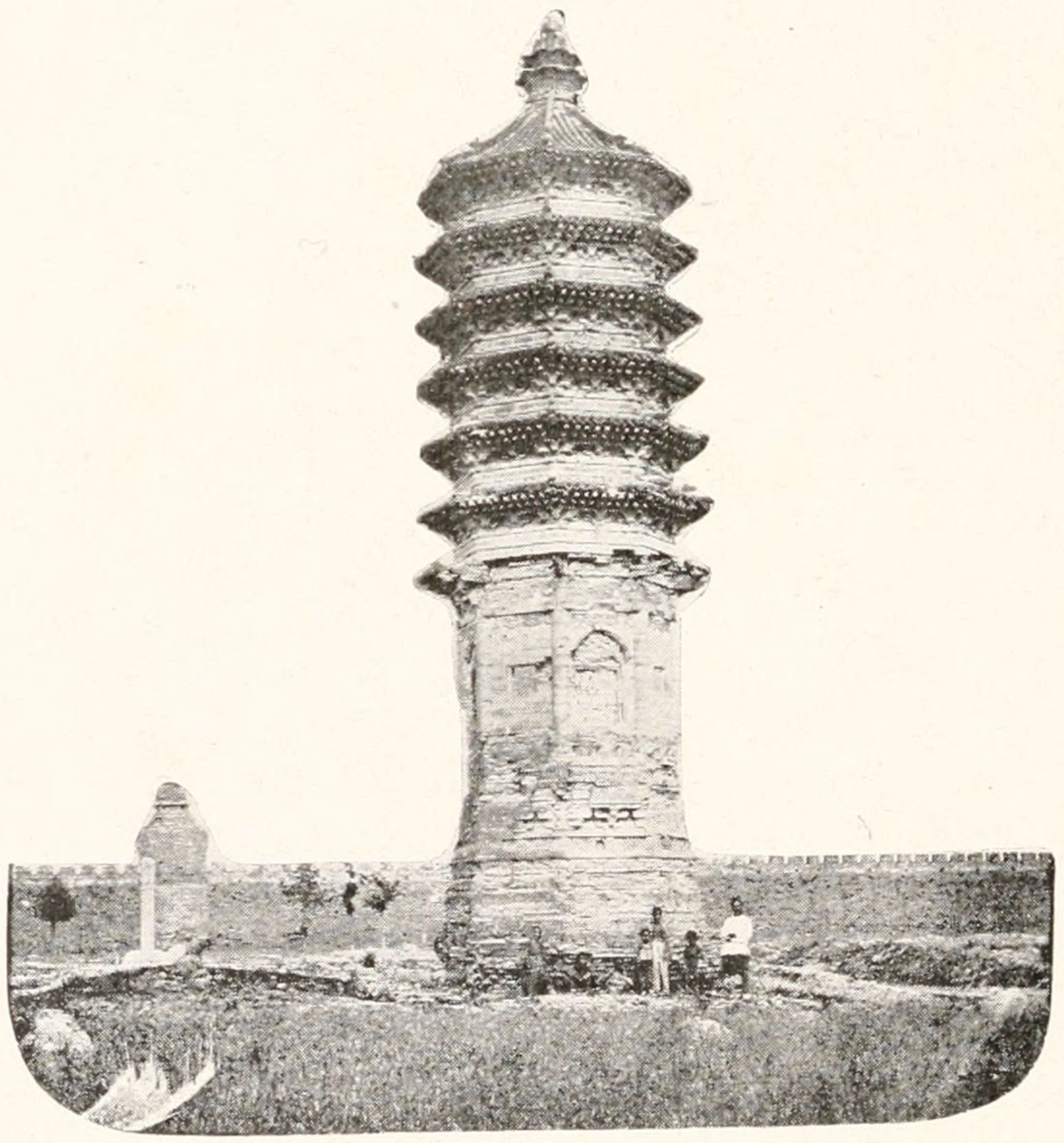
4°. Some have been given to him by Buddhist and Taoist priests, *Tao-shi* 道士, when visiting their temples.

5°. A very complete work in 4 volumes, entitled: *"Tseng-pu pi-chwen wan-fah kwei-tsung"* 增補秘傳萬法歸宗, treats of charms, and contains a fine collection of them, relating to all kinds of subjects, even some rather risky ones, such as those exciting to unlawful love and intrigues.

6°. The work entitled *"Ts'ü-kih-pi-hsiung ts'üen-shu"* 趨吉避凶全書, contains many fine specimens of stellar charms.

The purpose principally intended in this work has been to exhibit popular charms generally used by the people in the two provinces of Kiangsu and Nganhwei. The Author has been compelled to discard several curious specimens. A very big volume would have been required, in order to publish all those now collected by him in several large albums. He has therefore contented himself with selecting only important and interesting ones from each kind.

The full collection may be found in the Sicawei library (Chinese department), and at the T'usewei Printing Press.



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Doré, Henri
Researches into Chinese superstitions.
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